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MORAL AND ECCLESIASTICAL STATISTICS OF LONDON.

No. I.

PRELIMINARY REMARKS.

THERE have been periods in the by-gone history of our ancient city, when its inhabitants were congratulated, both from the pulpit and the press, upon those unequalled religious privileges, which irradiated London with heavenly light, and made it the very Goshen of the empire!

Preachers, on anniversary solemnities, are sometimes tempted to be rhetorical, and it would be curious to collect, from sermons delivered before the Governors of Christ's Hospital, the Lord Mayor and Sheriffs, or at the meeting of the charity children, the many eulogies that have been pronounced upon the exalted means of this metropolis. On Easter Monday, 1618, Dr. Joseph Hall, then Dean of Worcester, but afterwards successively Bishop of Exeter and Norwich, was called to preach the Spital sermon before a solemn assembly of the municipal authorities. On that occasion he displayed his wonted piety and eloquent quaintness. Impressed with the sentiment to which we have referred, he notices the spiritual wealth of London in the following glowing terms: "Wherein I cannot but thankfully congratulate the happiness of this famous city: which, if in other riches it equalize the best, I am sure in this it excels them all. There is not a city under the cope of heaven so wealthy in spiritual provision; yea, there are whole countries in Christendom, that have not so many learned preachers as are within these walls and liberties. Hear this, ye citizens: and be not proud, but thankful! Others may exceed you in the glory of outward structure, in largeness of extent, in the uniform proportion of streets, or ornaments of temples; but your pulpits do surpass theirs: and if preaching can lift up cities unto heaven, ye are not upon earth. Happy is it for you, if ye be well

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fed and taught, and woe be unto you, if you do not think yourselves happy.”*

Lest any should think this mere oratory, we may consult a clerical writer who, nearly a century after, recorded similar sentiments, not in a pulpit oration, but in a sober introduction to a small volume, entitled “*Pietas Londinensis, or the present Ecclesiastical State of London, 1714.*” Its author, the Rev. James Paterson, M. A. exultingly states, “I have given a *Historico-Theological* account of 201 places which have been set apart for the service of God. — But as if all these had been too few, the last session of Parliament, out of their godly respect to religion, thought it necessary to order *fifty new churches* to be erected† about it, which is *twice as many*

* Bishop Hall’s Works, Vol. V. p. 102.

† That “*fifty new churches*” were erected in London in the reign of Queen Anne, may be classed with the *vulgar errors* of the common people. That subject has, indeed, been left in considerable obscurity, but there are some facts connected with it that deserve to be recorded. The project originated in the House of Commons, on a petition from the Parish of Greenwich, praying for assistance to rebuild their old church, Feb. 14, 1710. The lower House of Convocation, for the Church of England then had a Convocation, resolved to give their thanks to the House of Commons, and “to promote the good work now in view, by imparting such lights as they are able to afford, in relation to the extreme want of churches in and about these populous cities.” They accordingly prepared a *scheme* of the churches, chapels, and *meeting-houses*, in twenty-seven of those parishes where additional churches were judged to be most wanted, and that document was presented to the Speaker of the House of Commons by their Prolocutor, the celebrated and eloquent Francis Atterbury, who, though the advocate of Sacheverel, the antagonist of Hoadly, the friend of the Stuarts, and the champion of high-churchism, was not so blinded by the spirit of party as to overlook the *Dissenters* in his calculations. There is a careful enumeration of *Presbyterian, Anabaptist, Independent, and Quaker Meetings*, and of *French Churches*, in that interesting document. What a contrast to the contemptuous silence that is maintained respecting dissenting chapels in certain quarters now, though it is probable there are four times as many as there were then, and occupied too by four times as many people.

The funds to carry these erections into effect were raised by a tax of two shillings per chaldron upon sea-coal brought into the Thames during a given period; but the Commissioners appointed to manage them, incurred, as a subsequent Act declared, “charges so excessive,” that the time of collecting this impost was protracted again and again, and as Dr. Blomfield states,† “The churches which were actually built, did not indeed amount to half the number intended.” How many *less* than half the number were the result of that miserable job, the Bishop of London has not stated. We have not been able to enumerate more than *twelve*, though of course the means of perfect accuracy are not within our reach. As it is a question of some historical interest just now, we give the names of those, with the costs of some of them, which, considering the value of property at that period, may well be called *excessive*.

		£	s.	d.
St. Mary-le-Strand	- - - Strand	16,341	1	2
Christ Church	- - - Spitalfields	19,418	3	6
St. George’s in the East	- - Ratchliffe-highway	18,557	3	3

† Proposals for the creation of a Fund to be applied to the building and endowment of additional Churches in the Metropolis: by Charles James, Lord Bishop of London.

as are in any city of Europe, and is not paralleled in any city of the world beside itself, yea, little inferior to a whole kingdom." Of the clergy he says, "They are a set of the most eminent divines in Britain, and perhaps in the world besides;" and as to the charities of London, he quotes the words of Dr. Stillingfleet, who said "that this city equals the whole kingdom besides in these things."

The ecclesiastical historian, John Strype, M.A. in his continuation of Stow's Survey of the Cities of London and Westminster, says, Book V. Chapter 3, "I may subjoin here the great advantages those that live in the city have for their public devotions. For there be set up in the churches the use of public prayers, said, not only every day, but almost every hour of the day, at one church or other. That so if a man's occupations do obstruct his going to church to pay Almighty God his devotions at one hour, he may at his greater leisure do it at another. Lectures are likewise performed by learned and excellent preachers every day in the week, at one church or other; some in the morning, and some in the afternoon or evening, for the comfort and edification of all that will please to resort thither. And especially in *Lent* be sermons preached Wednesdays and Fridays in four churches in London and Westminster. Such helps there be now in the city to religion and a good life."

Another clerical testimony may be quoted to show the feeling of the people towards the church at the same period: "The church with its priesthood was never more generally beloved, its worship never more frequented, its altars never more crowded, than at this day. And no wonder: for to all the middle ranks of mankind it is the chief delight, and to the poorer sort it is the only comfort they have in this world: the only refreshment they have after their weekly labours is 'to behold the fair beauty of the Lord, and to visit in his temple.'"

Reposing on the truth of such soothing statements as these, the church slumbered and slept for well nigh a century, during which period methodism arose, nonconformity increased, infidelity was spread abroad, and the population of the metropolis advanced from 700,000 to 1,000,000 souls; the clergy, however, were only aroused from

St. Mary Woolnoth	- - -	Lombard-street	-	£8,605	7	2
St. Paul	- - - - -	Deptford	- - -	19,637	1	8
St. Mary	- - - - -	Greenwich	- - -	18,269	0	2
St. Giles in the Fields	- - -	Bloomsbury	- - -	9,793	3	9
St. Luke	- - - - -	Old-street	- - -			
St. John	- - - - -	Westminster	- - -	29,277	11	2
St. Anne	- - - - -	Limehouse	- - -	19,679	12	10
St. Martin's in the Fields	- - -	Charing-cross	- - -			
St. George	- - - - -	Bloomsbury	- - -			

Thus it seems that this munificent parliamentary grant failed of its intended usefulness through a prodigal regard to ornament and splendour, though several of the churches are proverbially destitute of taste and comfort.

* Dr. Thomas Disse's *Beauty of Holiness in the Common Prayer*, 8vo. p. 172. 1716.

their slumbers by the ruinous crash of the revolutionary tempest, which laid the Church of France in the dust.

The superior classes, affrighted by the catastrophe of that establishment, united with the clergy for a season in observing the externals of religion, but when the strong hand of Mr. Pitt's government had put down those combinations amongst the people which sought reform, but might have ended in revolution, too many of both classes relapsed again into their former security and indifference.

The amiable Bishop Porteus, in his charge to his clergy, 1799, lamented this change in the following terms:—"Some degree of moderation in pleasure and amusement, both private and public, some serious sentiments in religion and devotion, began evidently to prevail, in the spring of 1798. But this fair prospect (with grief it must be confessed,) has been miserably overcast in the course of the present year, in which the spirit of dissipation, luxury, and profusion seems to have returned with redoubled violence: and not only have gaieties, diversions, and entertainments of every kind multiplied beyond example (*at least in the metropolis*); but what is a still more alarming consideration, the number of divorces has been greater than in any preceding year. Is it thus that we reform? *Is our goodness as the morning cloud, and as the early dew goeth it away?* Does our religion spring solely from our fears, and is the degree of our danger the measure of our piety? Does the ardour of our devotion cool, as our apprehensions of public calamity subside; and is our morality a mere *occasional conformity* to the rules of the gospel, varying continually with the varying aspect of our affairs abroad and at home? These are mortifying and humiliating questions, but it becomes us to weigh and consider them well; and may God in his mercy grant, that they may produce their due effect upon our hearts!" These faithful interrogations influenced but few. Still, however, there were those in the Established Church and out of it, who had an enlightened zeal for God. The Bible Society was established, the Tract Society instituted, Sunday School labours were greatly extended by voluntary teachers; and at length Joseph Lancaster appeared as the advocate of a universal education, under the patronage of the King. Then it was, that Horsley and Marsh, Wordsworth and Mant, Norris and Plumbtree, began to cry, "The church is in danger," and seemed ready to invoke the aid of the magistrate to controul "the wide spreading defection from the national church." There were a few moderate clergymen, who perceived that the danger of the church arose from very different causes, and amongst them the Rev. Richard Yates addressed a letter, in 1815, to Lord Liverpool on the subject, and availing himself of the recent population returns, he forcibly exhibited the destitution of the people of this country as to religious instruction, and gave an awful prominence to the spiritual desolation of the metropolis. In 1813, a small association of Congregational Dissenters was formed, "to introduce the gospel into those parts of the metropolis where it appears most needed," and in 1815, Dr. Bennett preached a sermon on its behalf, which he subsequently published entitled,

The Claims of London on the Zeal of Christians, and which it is believed was the first distinct appeal to the religious public, of a recent date, on the necessities of the metropolis.

In 1822, various efforts were made to establish a *City Mission* for London, but they chiefly originated with an individual who, though possessed of eminent qualifications for such an effort, failed to inspire that confidence in the minds of the nonconformist churches of the metropolis, which is indispensable to eventual success amongst them. In the following year, an excellent clergyman, Rev. J. H. Stewart, M.A., then minister of Percy Chapel, published a small tract, entitled, *The State of the Metropolis: or the Importance of a Revival of Religion in London*, which, though well adapted to impress the reader with serious reflections on the condition of our vast city, was not followed by immediate or obvious results.

The committee of the Home Missionary Society addressed a circular upon the same subject to its constituents in town; which, however, did not produce any organized efforts to meet the exigencies of the case. Two smaller Societies were formed about 1824, but the experience of a few months convinced their committees, that it was not in their power to obtain that number of friends and agents that is necessary to accomplish the religious instruction of the poor of the metropolis: they therefore receded, and on June 7, 1825, *The Christian Instruction Society* was formed, to advance, irrespective of denominational distinctions, evangelical religion amongst the inhabitants of the metropolis and its vicinity. This catholic principle of the Society did not secure the co-operation of Episcopalians, and therefore, in 1828, *The General Society for Promoting District Visiting* was formed, and upon the lists of its committees are to be found some of the most honoured names connected with the Established Church in London.

Early in 1835, *The London City Mission* was established, having the same objects in view, but proposing to effect them mainly through the aid of stipendiary, instead of voluntary agents.

During the period that has elapsed since the establishment of the Christian Instruction Society, the moral statistics of our great city have been again and again brought before the public. We believe that the following are the titles of the principal publications on that important subject:—"Reflections on the Moral and Spiritual Claims of the Metropolis, with an Appendix, further illustrative of the Subject," by Mr. Blackburn. 1827. "The State of the Metropolis considered, in a Letter to the Bishop of London," by Mr. Baptist W. Noel. 1835. Proposals for the Creation of a Fund, to be applied to the building and endowment of additional Churches in the Metropolis," by Charles James Lord Bishop of London. 1836. And within a few weeks, "The present State and Claims of London," by Mr. Ainslie; and "The Christian Citizen, a Sermon preached in aid of the London City Mission," by Mr. Harris, of Epsom. Both these pamphlets contain a large collection of notes, illustrative of various statements in the respective discourses. Nothing can be more striking than the contrast which exists between the tone and representations of these discourses, and of those eulogies which afore-

time described London as a Capernaum of evangelical light, and a Jerusalem of christian zeal, for the spread of the gospel throughout the earth. In fact, it must be confessed, that there is a danger, lest under the influence of that indignation and pity which the state of the majority of our vast population may well inspire, exaggerated statements should be made respecting their depravity, which, however calculated to stir the zeal of the sanguine, will not convince the judgments of intelligent and thoughtful men.

Existing evils are usually magnified by that benevolence which seeks their mitigation; and this is the most likely to be the case where the field is extensive, and the mists of uncertainty render the objects at once gigantic and obscure. The honour of our common protestantism, and of our common christianity too, demands of all the advocates of the religious wants of London, to remember that every exaggerated representation of its wickedness and destitution gives strength to the reproaches which the papist and the infidel will readily take up against the reformed churches, as if they were shorn of their strength, and left, baffled and confounded, to the insults of their enemies.

In entering upon a review of the *moral and ecclesiastical statistics of London*, it is proposed to determine two or three questions, which are indispensable to accurate views of our religious affairs. The first to be determined is, what are the boundaries to be assigned to the Metropolis? Mr. Rickman, in his "*Statement of the Progress of Inquiry, under the Population Act of 1830*,"* proposes to include, under that name, all the parishes whose churches are within eight English miles rectilinear from St. Paul's Cathedral, the population of which, in 1831, amounted to ONE MILLION AND THREE QUARTERS—(1,776,556.)

As the line of this circle must, however, intersect parishes, we propose to review the statistics of each of the municipal divisions included therein, and then of all the suburban parishes which may come within that radius.

The number of their inhabitants will, therefore, appear, as under, according to the population returns of the metropolitan districts in 1831:

City of London	-	-	-	122,395
Westminster	-	-	-	202,460
Southwark	-	-	-	134,117
Finsbury	-	-	-	224,839
Mary-le-Bone	-	-	-	234,292
Tower Hamlets	-	-	-	302,519
Lambeth	-	-	-	154,613
Suburban Parishes	-	-	-	401,321

Total, 1,776,556 Inhabitants.

It is, in the next place, desirable to ascertain, upon certain data, to what extent church and chapel accommodation should be provided for this population. Dr. Chalmers, in his *Christian and Civic Economy of Great Towns*, assigns "five-eighths as the

* The Population Returns of 1831, p. 22.

ratio which the church-going inhabitants of a town should bear to the total number of them."* With all deference for the authority of so eminent an economist, we think that ratio too high for the metropolis, and we will give our reasons.

By the population returns of 1821, it was found that amongst every 10,000 persons of the metropolis there are 1306 children, under five years of age, and that there are 1252 persons above fifty years of age in the same total number.† One half of the latter, it may be fairly supposed, cannot attend public worship, from the infirmities of advancing life. Mr. M'Culloch, in his chapter on *Vital Statistics*,‡ calculates that 2 in every 100 persons are constantly sick, making 200 sick in every 10,000 inhabitants. The same gentleman computes, that there are nearly $7\frac{1}{2}$ persons to every house in London, or 15 individuals to every 2 houses;§ so that there are 1332 houses to every 10,000 persons. Now when the present state of crime in the metropolis is remembered, we may reasonably presume that no house is left without one adult person, and that in all genteel families of an average size, some individuals are detained at home for the protection of property, domestic duties, attendance upon little children, and the care of the aged and the sick. It will not then be too much to compute that on an average, 2 persons are always so detained in each dwelling, making 2664 individuals. The estimate of absentees from public worship will therefore stand as follows:

Children under 5 years	-	-	-	-	1306
Moiety of persons above 50 years	-	-	-	-	626
Sick persons	-	-	-	-	200
Individuals detained by domestic duties	-	-	-	-	2664
					4796

Thus, in a population of 10,000 persons, we can account on physical and social reasons for the non-attendance at public worship of 4796 individuals, while Dr. Chalmers's computation would allow only for the absence of 3750. There is, however, an obvious difference between the circumstances of a quiet Scotch town and those of this metropolis. If, therefore, the City of London, or any of the boroughs around it, possesses church and chapel room for one half of the population, it will be amply supplied, as far as church accommodation goes, with the means of public instruction.

It is intended, in succeeding papers, to apply these calculations to the cities and boroughs that constitute this great metropolis, and to give a view of our moral and ecclesiastical statistics, which, it is hoped, will be found more accurate and complete than any preceding accounts, and which will be useful to the churches of this capital, and interesting to our brethren throughout the Empire.

* Vol. i. p. 109.

† Companion to the Almanac, 1828, p. 82.

‡ Statistical Account of the British Empire, vol. ii. p. 567.

§ Ibid, vol. i. p. 410.

REMARKS ON THE ESSAY RELATING TO THE AUTHORITY OF
MINISTERS OF THE GOSPEL.*(To the Editor.)*

HAVING just risen from the reading of Mr. Beverley's Letters on the state of religion, which are, as might have been expected, general conclusions from partial data; and having pleaded "not guilty" to the charge of assuming a priestly character in consequence of my pastoral office; I have been asked by my brethren in the ministry, "do not some of our ministers lie open to the charge?" to which I was compelled to reply, "I fear that may be too true." I was, therefore, somewhat alarmed at the title and tone of the first article of the new series. Not wishing to judge rashly, I gave it a second reading, which considerably mitigated my disapprobation, but by no means converted it into entire approval. I know not whether the writer, whoever he may be, really adopts that notion of an ecclesiastical corporation, which Mr. B. ranks among our errors; but I cannot doubt that one of those who have cherished the semi-popery with which we are charged, would think himself sanctioned by your correspondent.

I could wish that he had clearly expressed his own idea of a minister. Sometimes he seems to adopt the principle which I maintain, that the pastors of the churches are the only scriptural ecclesiastical ministers; that the call of the church to that office is the act which gives them their distinction from the rest of their brethren; that ordination is nothing more than solemn prayer for the divine blessing; that the presence of other ministers is merely a proper expression of Christian unity maintained among Independent churches; and that when the pastoral relation is dissolved, the minister returns to the rank of other Christians, except so far as he has been specially proved to be fitted to watch over a flock of Christ, to which service other churches have, therefore, good reasons for giving him a call.

These principles I would illustrate by well known facts in the case of deacons, who have been, unscripturally indeed, we admit, made ecclesiastical officers in the Established Church. *We*, however, regard them as distinguished from the rest of the brethren, only by their office, which implies that the church has counted them faithful, endued with the graces which the service of Christ and his people demand. But when the deacon lays aside that office, we know him only as a brother who has been honoured by the church with its confidence, in being intrusted with a divinely appointed office, which would naturally lead us, if circumstances favoured, to place him there again. But we do not admit that he has received an indelible character, which for ever removes him from the rank of other brethren, or gives him a right to claim distinction as a member of the corporation of deacons. Should we not adopt the same principle with regard to the other officer in the Christian church, and so reckon the notion of an indelible character, derived from ordination, a relic of popery?

But your correspondent seems to entertain an idea of ministers as a *caste* among Christians, and as having peculiar right in the affair of ordination; so that their sanction is ordinarily, if not absolutely, essential to the validity of that service, and the ministerial character of him who is ordained. If he will examine his Greek Testament, he will see that what we render *ordained*, should rather be translated *elected by show of hands*; though I am aware that Campbell contends, but in my judgment on insufficient grounds, against that translation. But waving this controversy, is there any rational or scriptural notion of ordination, but that of public recognition of the church's choice, and of solemn prayer for the divine blessing on him who has undertaken to feed the flock of God? Your correspondent speaks of those who are already in the ministry as under a special charge to see to the succession, (page 4.) I wish he had attempted to prove this from the New Testament. Perhaps he would have appealed to 2 Timothy ii. 2. "The things that thou hast learned from me, the same commit thou to faithful men who shall be able to teach others also." Timothy was not an ordinary pastor, and though the Episcopalians attempt to make him a bishop, the Scriptures give him not this title, but that of evangelist, and we admit, that he was the apostles' *locum tenens*, to do those services which the apostles, from want of ubiquity, could not personally perform. The pastors of the churches are under no other obligation to provide a succession of ministers than the rest of the church, except as they have special *opportunities* of performing that service well.

Your correspondent speaks, (page 5,) of ordination "as a solemn sanction of ministers and others to the entrance of a pastor on his work." This might have passed, in ordinary times, without comment, but when the Sovereign Lord of the Church is shaking various communities to the centre, it behoves us to take heed to our ways, that we offend not; lest our churches, which have hitherto escaped, should share in the general convulsion. Nothing but scriptural sentiments, spirit, and practice, can save us. Ordination is no otherwise a sanction to a pastor entering on his work, than special prayer can make it. I am glad that it is said "ministers and others," and if others beside ministers can give a sanction, this can be only by their approving presence, and united prayers; and if there is any thing special in the countenance of ministers, it is derived only from their more notorious character as brethren "who have obtained mercy of the Lord to be faithful."

Again, it is said, that a person is entitled to the consideration due to a minister of Christ "if he have (among other things) the solemn, cordial approval of other ministers," (page 7,) and "when such approval of ministers and people has been publicly expressed by a solemn ordination service, the whole authority of a christian minister resides in this pastor," (page 7.) I doubt not that the author of this paper knows full well that many of our first churches ordained their ministers among themselves; and though I am glad we have departed from that exclusive practice, I would not fall into the opposite

error of invalidating or discrediting the ministry of those who were ordained without the sanction of other pastors.

But my most serious protest is directed against that which follows; for we are told that the authority to preach the word is vested in those ministers who are thus ordained. This should have been proved from Scripture; and if your correspondent can do it, I shall be glad to be taught, by him, a principle which I once held, but now repudiate, as one of those errors of popery with which we are all more or less infected. The ordinary authority to preach the word which the pastor possesses, is limited to that church which has called him to minister to it in word and doctrine; or to other churches which may occasionally invite him to the same service. Beyond the limits of a church of Christ, he has no other authority to preach than that which any Christian may have, which arises from the possession of the requisite gifts and graces. Every man who is able to preach has a right to preach. This liberty of prophesying can be no otherwise limited, than by the word of God. If your correspondent can produce such a statute of limitations, to adopt a law term in a theological sense, I shall be ready to bow to it. Till then, I maintain the right of every Christian to use the ability which God has given him. When "the persecution arose about Stephen," it is said of the church at Jerusalem, that "they were all scattered abroad, except the apostles;" and of those who were thus scattered, that "they went every where preaching the word." Even females are not restricted by any express law from preaching the word, except *in the church*, 1 Cor. xiv. 34; for this exception is made by divine authority. That there are other considerations which make it inexpedient for christian females to preach, I readily admit; and as the preaching of females in the Society of Friends is not sanctioned by my position, so it is remarkable that this doubling of the number of preachers, by admitting both sexes, has ended in silent meetings.

I might have defended my remarks on ordination, by pleading that the supposed sanction afforded by the presence of other pastors in ordination, is little known, and soon forgotten, so that the recognized ministerial character is, at last, derived from a known official relation to a church, and is maintained by the manifest possession of the qualifications, without which no forms can give him the estimation of which your correspondent speaks. But when he adverts to those who go forth among the heathen, as receiving their authority from the ordination they obtained at home; I am persuaded he is attaching importance to a non-entity. Any Christian has a right to go and preach Christ to the Gentiles; and they will regard him, not according to the ordination he has received, of which they are ignorant and regardless; but according to his ability to instruct, and persuade, and exhibit all the mind of Christ, in temper, and labours, and life. These are the only things of which the heathens take cognizance. We have now, in India, a melancholy specimen of the claims of ordination set up against the claims of character; and who that is imbued with the spirit of the Scriptures,

would hesitate which side to take? If a man that is sent forth by no body of Christians in existence, should go and preach Christ in China, and gather a flock, by the blessing of God on the word of truth, and settle it according to scriptural order, who would dare to refuse to them the consideration due to a church, or to him the regard due to a minister of Christ?

I should be glad to know (what I think not improbable) that your correspondent is not so opposed to these views as the general strain of his paper seems to imply; and to have another opportunity of communicating the thoughts which Mr. Beverley's letters have suggested to

BETA.

LETTERS FROM ROME. No. I.

High Mass at St. Peter's, on Christmas Day.

Rome, Dec. 30th, 1834.

MY DEAR FRIEND,—Christmas and Easter are the grand seasons of the Roman Catholic Church, and the festivities, both religious and civil, connected with these seasons, are of course to be seen to high advantage at Rome, the head-quarters of popery. Civil and religious matters are, however, so mixed together here, that it is often difficult to draw the line between them, or say what is intended for religious observance and what for recreation or amusement. Even the Catholics themselves are often puzzled to tell you the meaning of many of the pompous ceremonies, about which they are asked; they know the name of the “*fiesta*” and know that a “*giorno di festa*,” allows them an opportunity of shutting up their shops, and idly lounging away a day, and this is often all they know about the subject. They will, however, frequently attempt to give you an explanation, and these explanations are generally amusing enough; mingling as they do false scriptural history with some monkish tradition, and their own peculiar notions as to the application of these to the matter in question. Holy-days or “*fieste*,” as they term them here, are so frequent, that the gorgeous ceremonies connected with most of them, are matter of but little interest or attention to the Romans themselves; who mostly content themselves with saying the appropriate prayers in their own parish church, early in the morning, and spend the rest of the day “*festeggiando*.” But to foreigners, the religious ceremonies of the Roman Catholic Church, as conducted at Rome, are among the principal attractions, and the grand sights of the place. For if the foreigner be a Catholic, he naturally feels great interest in witnessing the service of his church, performed in its highest style of pomp by its highest functionaries; and if a Protestant, the novelty, the music, the getting up of the thing, (a heretic may be allowed the phrase, and it would be difficult to find another;) and moreover, the fashion, all conspire to make these performances “*spectacles*,” which it is worth his while to go and see. I am sorry, however, to say, that Protestants, and espe-

cially English Protestants, often so far lose sight of the place in which they are, and of the fact, that they are attending what is meant for religious worship, as to conduct themselves in the most unbecoming way, and annoy, and shock those who look upon what is going on with a somewhat more reverential regard. But I must confess, that even the Catholics themselves are but too generally, in appearance at least, like their heretical neighbours, mere spectators of the raree-show. I have even seen some of the functionaries themselves engaged in conversation with bystanders, in the midst of the most solemn services.

Whenever the Pope takes part in any of the ceremonies, it is necessary, in order to be admitted within a certain distance of him, to be in full dress. Whether it be in virtue of his office as representative of God upon earth, or as sovereign of the Papal states, that this has been considered necessary, I leave you to determine. However, this regulation is taken advantage of by strangers to display their court dresses and handsome uniforms, which serve as passports for their wearers, to step within the line which keeps off the "*profanum vulgus*," and at the same time add to the splendour of the scene. A short account of high mass, as performed by the Pope in St. Peter's on Christmas day, will perhaps illustrate the above remarks.

This is one of the occasions when almost all the foreigners in Rome, and vast crowds of the poorer Italians, flock together, beneath the wondrous dome of the most magnificent edifice in the world.

Early in the morning, I was in the carriage on my way down to the "*Piazza di San Pietro*." The streets were crowded with foot passengers; the Italians in all their picturesque holiday dresses; monks of every class, in all the various hats and frocks of their different orders; here and there a pilgrim with his staff and a scollop shell; companies of troops; carriages of cardinals and ambassadors, princes and nobles; rich and poor; all were crowding to the same point. On arriving at the steps leading up to the portico of St. Peter's, we were assailed by a multitude of miserable wretches, begging in the names of the virgin and all the saints, a "*baioco*," with an earnestness that betokened real want, and which went to the heart with more than ordinary power, amid all the surrounding splendour. We passed through the noble portico into the cathedral, and up towards the high altar, between files of soldiery, who lined the great aisle on each side, forming an avenue of such a length that the figures composing the further extremity dwindled into mere children, whose features were not to be distinguished. We had not waited long, when the sound of martial music announced the approach of his holiness. All eyes were directed to the further extremity of the edifice, and presently the procession was seen emerging from one of the side aisles near the main entrance. A long line of priests, bishops, and cardinals, together with a host of other functionaries, preceded the pope, who was seated in a superb chair or throne, supported on mens' shoulders by means of two staves. Over him was a sumptuous canopy, supported at the four corners by poles, held by four priests or acolytes. On each side of

the canopy was carried a lofty fan, composed of peacocks' feathers, and richly emblazoned. Among other things carried in procession before the canopy, were the crucifix, and various caps, mitres, and tiaras of his holiness, most of them being richly adorned with jewels and precious stones. His holiness is a fine venerable looking old man, with a most benevolent countenance, but wanting intellectual expression. He is made so giddy and sick by the motion of his peculiar state carriage, that he has attempted to abolish the custom of carrying him into the cathedral in the present fashion, and would greatly prefer walking, but such an innovation he found could not be effected. Perhaps it was thought dangerous to allow of any change so important as that, lest it should be made a precedent for introducing other changes, and as change or reform of any kind whatever, whether civil, or ecclesiastical, is contrary to the principles and system of those who manage things at Rome, it was perhaps prudent of those personages to insist on continuing to torture their holy father. The good man therefore shuts his eyes, and bears the thing with all the fortitude he can command. Now and then he ventures to look about him, for a moment or two at a time, in order to make the established motion with his hand, as he blesses the bystanders, on his way up the aisle, or I ought rather to say the kneelers, for all kneel as he passes by.

The procession moved in this way slowly up the aisle to the temporary throne beside the high altar, a choir of singers and the band of the "*guardia nobile*," (composed chiefly of the sons of the nobility) alternately playing and singing in a beautiful solemn strain.

The pope having taken his seat, the mitres, and different articles carried in procession, were placed on the high altar. The cardinals, and various functionaries then went up to the throne, and each in rotation paid the usual salutation. The cardinals are allowed to kiss the hand, while the rest kiss the cross on the slipper. A long ceremony of dressing and undressing the holy father was then gone through. Each separate article with which he was to be clothed was brought by a separate person from the high altar, and given to a second, who then gave it to a third, who placed it on the person of his holiness with all due form and solemnity. The mass being what is termed high mass, the greater part was chaunted by a choir of about fifty or sixty men, the pope only taking part now and then. During the course of the service his holiness moved from the first throne to another situated beneath St. Peter's chair, at the extremity of the aisle. The most striking part of the service is just at the moment of consecrating the host. The pope goes to the high altar, where the censer is presented to him, with the incense of which he fumigates the altar on all sides. The host is then consecrated and elevated, the whole audience falling down on their knees, when, amid the most profound silence, the wafer is exhibited in a solemn manner to the people on every side. The military, extended in long lines down the cathedral, on their knees, with their foreheads leaning on their firelocks, a vast assembly prostrate in so magnificent "*a locale*," and the fine venerable figure of the pope dressed in white, alone, standing with the host in his outstretched arms, presented altogether

one of the most imposing sights I ever beheld. The same ceremony is gone through with the wine. During the exhibition of the elements, the trumpets of the *guardia nobile* play a slow solemn air in a minor key, which, as it peals through the immense dome, and from arch to arch, adds to the impressiveness of the whole scene. After a few moments, the whole assembly rose, amid the simultaneous clash of the arms of the military, and the choir burst forth with a fine anthem. The pope then returned to the first throne, and the host and the cup were brought *from* the altar to him, and given him by one of the cardinals. The pope alone partook of either. On the close of the ceremony, the procession out of the cathedral was the same as on entering, and thus ended what is termed high mass. A more imposing spectacle could not well be contrived, and a display more opposed to any thing like rational worship rendered by intelligent creatures to the Supreme Being could scarcely be conceived. I hope, on a future occasion, to be able to give you some further account of popery as now existing at Rome.

Your's, very truly,

I.

THE SHIELDS OF THE MIGHTY.

THERE are few things, we apprehend, more pleasant and instructive to the devout and inquiring mind, than to study the best narratives of recent travellers, relative to the glorious land of the east. An important and delightful addition to this department of reading has lately been made in Laborde's *Mount Sinai and Petra*. Rarely has it fallen to our lot to peruse a book with purer satisfaction, or with a stronger sense of the value of those discoveries which modern travel is successively presenting to our regard. Not to advert to the style, the sentiments, or the pictorial taste and beauty of this volume, what a triumphant demonstration does it contain of the truth of those fearful denunciations uttered long ago by the prophets of God! If the sceptic of our times could be induced to read it, and honestly to ponder its statements and deductions, he must surely abandon the chair of the scornful. Idumæa had indeed its morning—a career of prosperity, and of pride, and cruelty; but in progress of time came its night—a night, the gloominess and eloquent desolation of which are still brooding in solemn majesty around it. Greatly do we rejoice to find such persons as the author of this work, so qualified by their scholarship, their taste, and their inextinguishable ardour of enterprise, engaged in surveying the ruins and investigating the present physical aspect of eastern regions for so laudable ends; and whilst gratefully appreciating their arduous toils, we recur to some portions of the literature of ancient Greece and Rome, for the purpose of shedding fresh light on certain declarations of the holy oracles. This literature we highly prize, as a vast repository of striking historical information, as exceedingly rich in poetry of unwithering freshness, vigour, and beauty, as containing specimens of oratory the most perfect, and

as bearing witness in the most decided manner to the best, though exceedingly imperfect efforts of which the loftiest minds are capable, towards the attainment of solid wisdom and happiness. But most of all is it pleasant to commune with its stirring pages, in order to render them tributary to that mighty mass of evidence by which the Bible is proved to be an authentic communication from the Deity, demanding the reverential study and the fervent gratitude of all that possess it; and tributary also to the more complete development of those matchless excellencies by which it is pervaded.

There are many verses in the Old Testament which mention the shield as a piece of defensive armour used among the Jews. Of these verses some are of more than ordinary interest, and have frequently called into activity the inquiries of many a thoughtful mind. It will be the principal aim of the following paper to exhibit, as intelligibly as possible, any peculiarities which may belong to them, and also to introduce a few passages from the writings of classical antiquity, by which their force and spirit may in any degree be more clearly revealed. We shall, at first, offer a few remarks on the modes of warfare which prevailed in the different countries of the east during the earliest ages.

Among all the humiliating and disastrous consequences flowing from the entrance of sin into our world, there is no one, perhaps, invested with a more terrible character than war. Its innumerable and sickening horrors have been depicted in the most thrilling manner by the splendid eloquence of Robert Hall, in his sermon, entitled, "*Reflections on War*," a production than which no other need be consulted by any person who wishes to feel rightly affected towards this desolating plague of the human race. Omitting, therefore, any further reference to these, let us glance at the peculiarities of manner, and at the leading movements and practices of the warriors of these primitive times. In studying the historical records of antiquity, whether sacred or profane, and in comparing them with the annals of more recent story, nothing can be more plainly perceptible than the wide difference of mode which distinguishes the military proceedings of these respective periods. Most of the attributes which characterize modern warfare, are undoubtedly traceable to the invention of gunpowder, in connexion with the progress of civilization in all its ameliorating elements. With these attributes most of our readers are acquainted. But what were the almost invariable features of a battle among the ancient Jewish and heathen nations?

This enquiry may be answered, in some measure, by an examination of those offensive weapons which they were accustomed to use, and the answer may be rendered tolerably complete, by a due regard to other descriptive notices with which we are furnished. The susceptible mind, blending these two sources of information, will find that an accurate and even vivid conception of their actions in the field may be easily formed. Of these weapons five are distinctly mentioned in the Scriptures: the sword, the battle-axe, the spear or javelin, the sling, and the bow. The first and last of these, were employed in the very earliest times, as may be seen in

Gen. xxvii. 3, and xxxiv. 25. From this enumeration of their offensive weapons, it will immediately appear evident, that battle among their hosts must have quickly become a close combat. And this we know was actually the case. Many are the striking examples of this, which might be quoted. They fought hand to hand, hurried on by feelings of the most violent nature, sustained by a courage which nothing could quench, and resolved, in the face of the greatest perils, to make their way to victory and renown. The Trojans and Greeks also used exactly similar weapons, for the purpose of annoying and vanquishing the enemy. A mere glance at the Homeric poems, or at the productions of their tragic muse, or at the writings of their historians, would supply numerous examples of this fact. Their mighty warriors are placed before the imagination, grasping with strong hand and employing with the most destructive power, the *εγχος* or spear, the *ξίφος* or sword, the *αζινη* or axe, the *κορυνη* or club of wood or iron, the *τενον* or bow, and the *σπερδονη* or sling. This last weapon was used with remarkable expertness, and with the most tremendous effect. They cast from it arrows, stones, and pieces of lead of considerable weight, which were aimed with such exactness and flung with such force, that scarcely any defensive armour could resist their stroke. Every reader of Scripture will remember, what a glorious triumph David achieved with this instrument. He must have greatly excelled in using it, and had perhaps been in the habit of practising with it from childhood. That the ancients were exceedingly careful in training up the young to manage it with dexterity and precision, may be inferred from the circumstance of many of their most effective ranks being slingers; it is moreover, attested in a very interesting passage of Livy, which will throw light around the conduct of the valiant and blooming son of Jesse. The passage occurs in Lib. 38. cap. 29. where having mentioned a hundred Achæan slingers, he thus proceeds to speak of them: "A pueris ii more quodam gentis, saxis globosis, quibus ferme arenæ inmixtis strata littora sunt, funda mare apertum incessentes, exercebantur: itaque longius certiusque et validiore ictu quam Baliaris funditor, eo telo usi sunt: coronas modici circuli magno ex intervallo loci adsueti trajicere, non capita solum hostium vulnerabant, sed quem locum destinassent oris."

From these early instructions and repeated exercises, they might well become qualified to employ the sling with the most certain and fatal results. But there is another feature of primitive warfare, upon which we must say a word. The moment in which two hostile armies, distinguished by their numbers and their courage, meet, cannot but be one of intense and awful interest. In what manner then did the ancient Jews commonly enter upon the perils of battle? Was their approach marked by a tranquil consciousness of superior power, and by a calm yet inspiring hope of victory? Did they move towards their foe with a firm and untrembling step, breathing deliberate valour? or did they rush on in wild confusion, with tempestuous violence? The latter seems to have been their more general way. In the onset of the conflict, there was a fury beyond

description, terrific, and calculated to make the stoutest heart faint and melt away. This peculiarity is set before us in the Scriptures in figurative language of the utmost grandeur. In Numb. xxiii. 24, it is said, "Behold the people shall rise up as a great lion, and lift up himself as a young lion." And again, xxiv. 8: "He hath as it were the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows." Comparing these delineations with the narratives of their numerous battles, the fullest agreement will be discerned. They met under the unmitigated influence of impetuous rage. Their ardour was a devouring flame. Every bosom seemed to swell with perturbation, and every tongue poured forth the wildest shouts. They began the engagement with a simultaneous cry, like the roar of encountering torrents, and with blows as deadly as the stroke of lightning. Hence we read that David came to the trench as the host was going forth to the fight, and shouted for the battle: that the men of Israel and Judah arose, and shouted, and pursued the Philistines. And hence, too, that vivid picture in 2 Chron. xiii. 14, 15. "And when Judah looked back, behold the battle was before and behind; and they cried unto the Lord, and the priests shouted with the trumpets: then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah." It was the same with the Trojans, the Greeks, and the Romans. The latter part of the 15th book of the Iliad, holds up to the imagination one of the most extraordinary and overwhelming representations of this turbulent shouting and mortal fury. The following passages we venture to translate from their respective writers. Sallust, Cat. Cap. 63, thus speaks: "But when they (*i. e.* the forces of Petricus and Cataline) were come near enough for the light-armed soldiers to begin the fight, they set up a mighty shout, rushed with great fury into a close engagement, and laying aside their darts, made use of their swords only." Cæsar Bel. Civ. iii. 92, thus expresses himself: "It was not vainly instituted of old, that the trumpets should sound on every side, and the whole army raise a shout, to animate their own men, and to confound the enemy." Livy, Lib. vi. Cap. 8, referring to the soldiers of Camillus, makes the following declaration: "They all raised the shout, and rushed forward together, every one crying out eagerly, 'Follow the general.'" Here then we see a marked resemblance between the offensive weapons and the principal features of warfare among the ancient Jewish and Pagan nations. In attentively considering these, no one can fail to perceive the fitness and the necessity of those pieces of armour with which they they were clothed for defence, such as the helmet, the coat of mail, the greaves of brass, and last, though not least, the shield. On the last we are now to dwell, and we shall consider chiefly the materials of which it was made, and its size and shape.

First—The materials of which the shields of the ancients were made. Of these two are distinctly mentioned in the Scriptures, viz. gold and brass. Among all the peculiarities which distinguished the reign of some of the ancient Jewish monarchs, one of the most

remarkable is the abundance of the precious metals possessed by them. Solomon especially was celebrated for this. Many of the facts recorded concerning him have not failed to arrest the attention, and to awaken the curiosity of every thoughtful reader of inspired history. This curiosity has been strongly felt in childhood and in youth; and even when the intellect has become more expanded, persons have not been able to contemplate these prodigious heaps of glittering treasure without surprise and admiration. Such, we can well remember, were once our own ideas and emotions. The talents of gold which this monarch had were almost innumerable. That precious metal came into his hands to such an extraordinary degree, and so profusely was it appropriated, as to be nothing accounted of in his days. The restricted nature of our design will not allow us to notice the amazing quantity employed in the erection and embellishment of the temple. His civil and domestic establishments, which rendered him the wonder of his own age, and have transmitted his name to all generations, claim our regard. All the vessels of his house were of pure gold. His chariot, of the wood of Lebanon, had its bottom wrought with gold. Moreover, he made a throne of ivory, overlaying it with the best gold, and attaching to it a footstool of gold. Every thing seemed to be enriched and adorned with this precious substance. He moved literally in a golden circle. On perusing the narrative of these facts, it appears, at first, no easy thing to enter into their reality, and, for a moment, we would almost place them among those things which, if not absolutely incredible, are at least hard to be believed. But on examining those volumes of profane history which refer to other eastern provinces, with their kings and immense establishments, the difficulty fades away, and we learn that approximations to the astonishing wealth and splendour of Solomon were far from being uncommon. They at once transport us in fancy to the very place where

——— the gorgeous East, with richest land,
Showers on her kings barbaric pearl and gold.

In their pages are displayed before us palaces and temples decorated with gold, and provided with furniture, idols, and altars of the same metal. Kings and generals are recorded, and men too, of humbler fame, in the annals of human achievement, whose possessions were almost too vast for calculation. The cases of Gyges, Cræsus, and Attalus, are universally known. But there are instances less familiar, of which one or two may be mentioned. Herodotus, Lib. vii. Cap. 27, speaks of a person named Pythius, who entertained Xerxes and all his army with great magnificence, who pledged to the king money for the expenses of the war he was prosecuting, and who had previously presented Darius his father with a plane-tree and a vine of gold, *τῇ πλατανίᾳ τῇ χρυσῇ καὶ τῇ ἀμπέλῳ*. When Pausanias had obtained that brilliant victory at Platæa, over Mardonias, the Persian officer, prohibiting the soldiers from touching the spoil, he commanded the Helots to collect the money into one place. Having dispersed themselves through the camp of the Persians, they found tents re-

fulgent with gold and silver, couches like them, goblets, cups, and drinking vessels of gold, besides sacks on carriages, in which there were gold and silver cauldrons: they also stripped the dead of bracelets, chains, and *cimeters of gold*. *Hero. Lib. ix. Cap. 80.* Plutarch informs us, that Alexander discovered great quantities of gold and silver in the tent of Darius, whom he had conquered, and also basins, vials, boxes, and other vases, finely wrought in gold. In reflecting upon these and other illustrations which might be brought forward, the mind is led to receive with confidence every statement having reference to "Solomon in all his glory." Although this elevated man was more distinguished for his wisdom as a ruler, and for his integrity as a judge, than for any commanding talents as a warrior, he had still a military establishment; and it might be antecedently supposed that he would devote some portion of his gold towards increasing the beauty and grandeur of its character. Accordingly we are told that he made two hundred targets of beaten gold, each containing six hundred shekels, equal to twenty-five pounds, troy weight, and each being worth, at the lowest computation, £750 sterling. To these were added three hundred shields of beaten gold, seventy-two shekels, or three pounds, being allotted to each, and each, therefore, equal in worth to £90 sterling. It has been commonly thought that these were made for display rather than for use. We are not sure that there is any real ground for this idea. The mere fact of their being hung up in his sumptuous habitation by no means proves it; that might arise from the circumstance, that the reign of this monarch was rendered glorious more by the triumphs of peace than by those of war. But then it is said, gold is a comparatively soft metal, and moulded into the form of a shield would not resist the stroke of the descending sword, or the swiftly flying arrow. That it is not so hard as iron or brass we admit, and that the darts of the ancients were sharply pointed and hurled with great power, we are also prepared to acknowledge. Granting, however, all this, does the conclusion to which we have adverted inevitably follow? We feel strongly inclined to doubt this. That our doubt is not altogether unfounded, will appear from the facts related in 2 Sam. viii. 3—12. Let any diligent student of the sacred volume fairly weigh them, and we are greatly mistaken if he will not coincide with us in the opinion, that the golden shields of Solomon were not made simply to be gazed at, but to afford some real protection in the hour of threatened peril. It would appear that David vanquished Hadadezer, king of Zobah; and having done this, he "took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem." Were not these shields, beyond all question, used for defence? And if so, why might not those of Solomon be mainly intended for the same purpose? A part of the spoil taken by David, on this occasion, was dedicated to the Lord. The shields were, most probably, comprehended in this offering, and were possibly the very same to which allusion is made in the following words of Solomon's Song: "The tower of David builded for an armoury, whereon there hanged a thousand bucklers, all shields of mighty men." Moreover, positive evidence is not wanting to

show that gold was employed in the weapons and in the armour of the warriors of old. We have already seen that cimeters of gold were taken from the soldiers who fell at Platea. There is also a very remarkable passage in Herodotus, Lib. i. Cap. 215, which may still more clearly elucidate this point. The historian thus writes: "They (the Massagetæ,) have bows, spears, and battle-axes; they make great use both of gold and brass. Their spears, arrow-points, and battle-axes are made of brass; their helmets, girdles, and breast-plates are adorned with gold. Round the chests of their horses, also, they bind plates of brass, whilst their reins, bits, and other trappings, are plated with gold." From this relation it plainly appears that gold was made use of in the manufacture and decoration of the implements of war. Other proofs and illustrations will be presently introduced. But we have said that brass only is mentioned. This metal seems to have been exceedingly plentiful in the East in ancient times. The shields of gold made by Solomon descended to the possession of Rehoboam his son. He did not, however, retain them long. In 1 Kings xiv. 26, we are told that Shishak, king of Egypt, took them all away. Rehoboam immediately strove to repair the loss by making shields of brass in their stead. Nor must we overlook Goliath, the Philistine champion, whose military dress and bearing are so vividly described. When going forth to defy "the armies of the living God, he had a helmet of brass upon his head, and a target of brass between his shoulders, and one bearing a shield went before him," which shield was, in all probability, of the same material. A truly formidable antagonist, both in his stature, his armour, and his weapons! What courage, ardour, and hope must have pervaded the soul of the ruddy lad of Bethlehem, enabling him not merely to challenge this terrible and vaunting foe, but to meet him without dismay, and with the fullest persuasion that he should quickly lay him prostrate in the dust!

(To be concluded in our next.)

MICHAEL ANGELO'S SONNET TO THE DEITY.

The prayers I make will then be sweet indeed,
 If thou the spirit give by which I pray:
 My unassisted heart is barren clay,
 That of its native self can nothing feed:
 Of good and pious works thou art the seed,
 That quickens only where thou say'st it may:
 Unless thou show to us thine own true way,
 No man can find it: Father! thou must lead.
 Do thou, then, breathe those thoughts into my mind
 By which such virtue may in me be bred,
 That in thy holy footsteps I may tread;
 The fetters of my tongue do thou unbind,
 That I may have the power to sing of thee,
 And sound thy praises everlastingly.

Poetical Works of William Wordsworth, vol. 3.

ON HOME MISSIONS.

(To the Editor.)

DEAR SIR,—I have wished for a considerable time to direct the attention of your readers to the subject of Home Missions. The circular lately sent out by the Committee of the Home Missionary Society has induced me to write. That appeal is now before the Christian public. How it will be responded to I cannot say. Judging however from the past, I fear it will not make that impression generally which a statement of our country's religious necessities should produce. A few devoted and liberal individuals may give largely—but the masses of our people, though professors of religion, will not, I fear, answer the call with equal liberality.

But apart from all this, the subject is so important in itself and has such a direct bearing on the great questions that at present agitate the public mind, that you will perhaps allow me room for a few remarks. My desire is to elicit further observations from some of your numerous correspondents who have considered the subject, and who may remove some of the difficulties which at present surround it.

The first thing that presses itself on my mind is the fact—that there are several millions of our countrymen who at the present time are destitute of the preaching of the gospel; their legal teachers are themselves ignorant of spiritual religion; and no other class or classes of religious instructors are supplying this lack of service. These vast multitudes are not only to be found in masses in our cities and larger towns, but are also scattered through the breadth and length of the land; a portion of them in the solitary farm-house, in the secluded hamlet, or in the retired village.

Again I perceive that the prejudice against missionary efforts at home has been much removed, and yet I do not see advantage taken of that fact, to enlarge the efforts of christian benevolence for lessening the great evil already referred to.

There is perhaps no subject on which a greater change has taken place in the public mind than on this. Twenty years ago, or even less, the very name of the Home Missionary Society excited the scorn and opposition of a large portion of the community. Our county associations could not publish their reports and faithfully describe the condition of the villages around them, or refer in general terms to the moral destitution of Britain, without being accused of fraud, or at least of gross exaggeration; of libelling religious England, and *indirectly* condemning the national establishment—which had a church and a legal apparatus in every parish, for giving religious instruction. Even Christians were slow to believe such heavy charges against their country, and hesitated greatly before they sanctioned such uncalled for efforts at home.

What is now the state of public opinion on this very subject? We all know that stronger descriptions of moral and religious destitutions are made by those in church authority than were ever made by

Dissenters. That though we represented the lack of religious instruction as great, yet our statements are feeble compared with the appalling documents published by legal ecclesiastical rulers; documents more disgraceful, I would say, to the national church of this realm, than any that were ever supplied by the most sectarian body of nonconformists in our land. *We*, as a body, admitted and rejoiced in the labours and success of the evangelical clergy, and marked the places in which they laboured, as bright and cheering spots in the moral desert. The view of these tended to lessen in our minds the extent of destitution, and gave us some hope respecting the future. We looked upon them as co-workers with ourselves in the common cause, and as worthy of all honour as the servants of Christ; especially while they pursued their labours amidst the contempt and opposition of the largest section of their own church.

But those high and mighty men who generally sit on Episcopal *thrones*, admit none to be coadjutors in the work of instructing Englishmen, but the clergy of their own sect; they are too elevated to mark the lowly efforts of the village preacher, nay, even the metropolitan pastor, chosen and beloved by a numerous and intelligent flock; who along with him are spreading around them the knowledge of Christ, are to these lordly men a nonentity. The consequence is, that the appeal for aiding the erection of churches, is far more humiliating to the national church than any exposure ever made, by the bitterest enemy of that secular establishment. The statistics on which the appeal rests *exclude* Dissenters, so that the very foundation of the appeal is either a fraud or an act of uncharitable bigotry and sectarian exclusiveness.

Take then their own showing of the state of England, and what a spectacle is presented. Tell it not in Gath, that the wealthiest church in the world, the church that embraces (according to some,) so much learning, so much religion, so much influence, so much authority; has, after the labours of three centuries, left the masses of Englishmen, in cities and towns, irreligious and vicious, and with respect to the country, has left whole districts grossly ignorant of true religion! So dark is the picture, that out of 12 or 14,000 state teachers, not 3000 are reputed to be evangelical. The people also, who have been instructed, are yet such babes in religious knowledge; so ignorant of the gospel; so unfit to judge for themselves on religious subjects; that *not one* congregation has expressed a wish to exercise the privilege of choosing its own minister. Neither have bishops, deans, and chapters, or colleges, as yet considered a single congregation sufficiently instructed, to warrant them to trust the choice of a pastor to the people themselves! Still does the criminal system of patronage pervade the national church, demoralizing the clergy and destroying the people. Still do we read of the sale of livings; *cures of souls*, being as regularly bought and sold in the market, as are the bodies of the oppressed slaves of America. So much for the national system of providing religious instruction for a whole people!

But still we hail the admissions of those in authority, as it regards the need of Christian instruction, as a decided confirmation of our

former exposures of the irreligious state of our country. The documents now furnished proceed from those who can have no just motive for exaggeration. Let us benefit by this removal of prejudice from the minds of those, who raised an outcry against us, when we more charitably declared our country's danger, and become more zealous and decided for the reaping of the fields white to the harvest. We see no real good likely to result at *present*, from the building of a hundred or a thousand churches, if placed under the patronage of bishops or of ungodly men. The exercise of the voluntary principle is indeed likely to be useful to the Episcopal communion, and may assist in convincing them, that they *can* if they *will* build and endow churches for themselves. In addition to this benefit, there will be another, if decidedly evangelical men occupy the pulpits of these projected buildings; but in the present temper of those in authority, there is little prospect of such a result.

Besides the official admissions of the anti-evangelical party, we have similar concessions from the evangelical party in the church. The Pastoral Aid Society is an institution which designs good to the cause of religion, though there is much of sectarianism necessarily connected with its operations. The difficulties which it will have to encounter are far greater than any Society of a similar kind which we might form. Nothing can be done in a parish without leave from the incumbent, and unhappily in those very places where irreligious ministers labour, and where assistance is most required, the agents of the Pastoral Aid Society will *not* be admitted. Neither does this new institution aim at the introduction of the gospel into the rural districts, but rather seeks to benefit the dense population of large and increasing parishes. This is of great importance, and we should learn from the zeal of the above Society to redouble our efforts in the same cause. The correspondence of this institution, which is published from time to time, describes, in affecting colours, the ignorance and vice of our countrymen. What a change in twenty years. Who will now accuse us of folly when we advocate the cause of Home Missions?

Have we then, as a denomination, taken advantage of this alteration in the public mind? Have we increased our efforts and united our energies and resources, and sent out a greater number of messengers of Christ among our benighted countrymen? What has London done for the country as it regards home missions? What have the numerous and wealthy congregations of some of our large cities and towns done for the poor and weak churches of other counties, and for the destitute portion of other districts not locally connected with them? Another fact presses itself on my attention. I see with joy a great zeal displayed in support of foreign missions. I find also, on referring to the reports of Societies and Associations, that congregations which contribute annually to the cause of foreign missions £50 or a £100, do not contribute more than a tenth of that sum for *Home* missions. There are a few exceptions and I am sorry to say only a few. Their own country presents many destitute spots calling for missionary labour. The people are perishing under the sound of another gospel within ten, or twenty, or fifty miles of their

locality, and a few hundred pounds are with difficulty obtained to support the efforts of their own County Associations in introducing the gospel into the dark districts around them, while for India or Africa ten times the amount can be raised without much difficulty!

Let not your readers misunderstand me. I do not think such congregations do too much for the cause of the heathen. No, we have not yet begun to do enough. But I do say, that similar energy and exertion ought to have been made to remove the ignorance of home. It is not a healthy or christian state of things that leads many wealthy professors and active churches of our denominations, to give liberally to foreign objects, while they do comparatively so little for home missions. I should not think home really benefited if such parties were to divide their subscriptions. No, let them give what they now bestow for heathen lands, but let them, at the same time, enlarge their hearts and offerings for *home*.

This will be laying a good foundation for continuing and increasing the funds of foreign missionary societies; for just in proportion as the number of christian people is increased, shall we find supporters of the missionary cause. Every convert will help on the great work of evangelizing the world. My conviction is, that had our zeal been more directed to the dark towns and villages, by detaining for a time at home devoted men to preach the gospel, the Missionary Society would, at this moment, have had a larger income; the public mind would have been more influenced by the missionary spirit, and our churches would have been revived and multiplied.

Most cheerfully and fully do I admit that our churches do much for home in supporting the ministry of the gospel among themselves. They have the high and delightful satisfaction of knowing that they willingly defray the expenses of their own religious worship, and require not by *compulsion* one farthing to sustain the pastors.

If I am pointed to the *Regium Donum* as a proof to the contrary, I reply, that we cannot prevent individuals from acting inconsistently with their principles, nor have those who do *not* act thus, as yet, the power to prevent the Government from voting this sum of money. As a denomination, we do *repudiate* that form of assistance. I believe there is an extended and still more widely *extending* feeling of regret and shame, that any reputable ministers of our denomination should venture to defend this mode of sustaining the gospel at home. We may *pity* the poor ministers who need and who receive the miserable pittance of a few pounds from the Government grant; but we feel disposed to blame the good men who act as the almoners of money, which they know comes from the general taxes of the country, and is furnished by Episcopalians, Roman Catholics, Socinians, and infidels. It would be cruel to demand the names of the recipients of this bounty, but we *ought* to know the amount which is sent to each *county*, that we may also know if the churches in those counties are unable to aid their poorer brethren. If it should be so, let the whole denomination furnish what is necessary; but let us wipe away for ever that apparent stain upon our principles and our consistency. My hope is, that a more

public and general protest against this grant will be made at some one of the meetings connected with our denomination, which may be held in the month of May.

While I most freely admit that by the support our churches give to the ministry among them, to Sunday-schools, Christian Instruction Societies, &c. great good is done; yet all this is for themselves, and their neighbours, in the same street or town. What I refer to is the neglect of the small market-towns, the villages, the hamlets, and the isolated dwellings of the farmer or cottager. All these are included in the word *home*; and it is chiefly this part of home that has been so commonly overlooked.

Lastly, I cannot hide or disguise from myself the fact, that the Home Missionary Society does not obtain the general support of our denomination. It is not for me to say why this is the case. But it is evident, in looking at their last Report, that hundreds of our churches do not contribute any thing to sustain it. And though the Society is professedly formed on liberal principles, yet I do not find that either Episcopalians, Methodists, or Baptists, patronize it. It is plain, then, that if it is to go on with any degree of energy or probability of success, it must be more closely connected with our denomination. At present it is not so; and besides this, notwithstanding its liberal basis, it is viewed with disfavour, if not with jealousy, by other denominations. Of necessity, therefore, the operations of the Society must be greatly contracted, and be likely to continue so, unless a change takes place either in public opinion, or in the principles of the Society. I confess that I much regret this contracted influence of the Home Missionary Society. If, indeed, I saw that those associations and churches of our order, which are able to assist the cause of home missions beyond their own counties, did so; I should care less if they should withhold their money from a common fund in London. But when I discover no effort made by some of our most influential churches beyond their own counties, and nothing done by them for the Home Missionary Society, I cannot but feel for my country, as if its best interests were neglected by those who ought to assist zealously in promoting its universal evangelization. There must be something unhealthy in this state of things—something wanting of the *real* missionary spirit, to permit this neglect of our own countrymen. It must, indeed, be admitted, that as far as this indifference goes, it is totally at variance with our sentiments and professions as the disciples of Christ.

I would close these remarks by respectfully submitting to your correspondents a few queries, which I shall be glad to see answered.

1. Which portions of the population of our country may be considered as in the greatest need of a combined missionary movement being made upon them by our denomination?

2. Why is it that with many the claims of distant lands excite greater interest than the claims of home?

3. In what way can we be best prepared for sending out to the highways and hedges of our country, a far greater number of holy and devout men than we have ever yet attempted to do? and,

Lastly. Can any plan be pointed out, by which the Home Missionary Society can be more identified with our denomination, and secure a much larger degree of support from our churches than it has ever yet obtained—or, failing that, can any other plan be proposed for uniting the energies of our body in support of the home missionary work, in some measure proportioned to our ability and to the wants of our country.

These queries are sufficient to point out the line of discussion that I should like to be taken by your correspondents. I confess that I feel deeply on this subject. The honour of our denomination, and above all, the honour of our avowed principles, seem connected with attention to the duty of evangelizing home. We have much land to be possessed, and *we* have many facilities for entering on it in the name of our common Lord. *He* recognizes no geographical boundaries. *He* never formed any parochial arrangements. *He* sanctions no worldly or ecclesiastical policy, that would limit the efforts of his people in declaring the gospel to all who need it, or that would leave thousands to perish, under the instructions of legally appointed teachers destitute of personal religion. *We* have *His* warrant to encourage us in doing good, and no human power to prevent us filling the land with christian teachers. Are we prepared to do this?

I remain, Dear Sir,

Your's &c.

UNION OF FAITH AND PRAYER.

1.—OUR Lord said to his apostles, “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” About this and similar passages we have thought there are, in the present day, some serious *mistakes*, which may eventually become injurious to christian experience, by producing discouraging feelings, without any just cause. Some appear to think that, as faith and prayer should be always connected, *all* Christians in modern times have an equal warrant to confide in Almighty power and goodness to answer *any* petition they may think proper to offer, as our Lord's disciples had to expect miracles whenever they wanted and asked for them, to confirm their divine mission;—that there are no bounds on this subject;—that if we have not every good thing we wish for, it is owing only to our *unbelief*. Thus, if a minister's labours are notoriously barren, the blame is supposed to rest wholly with *himself*, whatever obstacles he may have had to encounter;—he has either no faith at all, or is greatly wanting in it:—that if he could only believe with a sufficient strength of faith, all his family and congregation would be savingly converted to God, and every sermon would be the means of turning sinners to righteousness. Figuratively speaking, by the exercise of such a faith, “every valley shall be exalted, and every mountain and hill laid low.” The following remarks may possibly remove some misapprehensions on this subject, counteract desponding feelings in ministers, and others, and correct a tendency to unwarrantable censoriousness, fanaticism, confidence, and presumption.

1. It is undeniable that many have had very remarkable and im-

mediate answers to prayer for *specific*, and extraordinary objects, as appears from the histories of Hannah, Elijah, Elisha, David, Jonah, and Peter's signal deliverance from prison; to which might be added many instances in modern times. These should give encouragement in all cases of distress and danger. But it appears dangerous presumption to expect, in *the same degree*, the same promises to faith, and answers to prayer, as our Lord's disciples had who were authorized to expect, if necessary, the removal of "a mountain or sycamine-tree into the midst of the sea." Their's was the age of miracles, for which they were allowed to ask in prayer, and to expect as answer, to establish their doctrines and mission. To make their peculiar case a full and constant precedent to the church in later ages, seems unwarrantable and absurd.

2. Faith and prayer should be always connected. Thus our Lord asked the blind men praying to be healed,—"Believe ye that I am able to do this? They said unto him, yea, Lord." And the apostle Paul perceived that the cripple at Lystra, *had faith* to be healed." James also says,—“If any man ~~walk~~ *walk* without wisdom, let him ask of God, and it shall be given him. But let him ask *in faith*, nothing wavering. For he that wavereth is like a *reed* of the sea driven with the wind and tossed. For let not *that* man think that he shall receive any thing from the Lord.” All prayer presupposes the *Omnipotence* as well as the goodness of Jehovah; and there can be no question that he is able to bestow, if it may promote his glory, *any* blessings we may ask. For this reason he claims implicit confidence, and we “come *boldly* to the throne of grace.” What *SENeca*, the tragedian, says on a very different subject, may not seem inapplicable to Christian believers:—

“Intrepida constant verba,—qui timide rogat,
Docet negare.”

3. All acceptable prayer stands connected with the divine *promises*, which form its encouraging basis, and a petition not authorized by *them* is sure of rejection. In Matth. xxi., 21, 22, our Lord's disciples were encouraged to ask for miracles, because they were promised; such promises have now ceased, because the occasion for them no longer exists. We have suspected that some good, experimental Christians, overlook this, and from a too general application of our Lord's words, though they do not expect miracles, fill themselves with unnecessary fears and anxiety, because they have not yet received some extraordinary mercies for which they have long prayed, “wrestling with God.” “No good thing will he withhold from them that walk uprightly;” therefore, if he withhold any petition we may present, it follows that, if granted, it would not be good for us. Of the antient Israelites it is recorded, God “gave them their request; but sent leanness into their soul.”

4. Both our prayers and wishes should be always in perfect *submission* to the divine will and sovereign pleasure. Our Saviour prayed thus:—“O my Father, if this cup may not pass away from me, except I drink it, *thy will be done*.” In no other way are we warranted to expect answers to prayer. The apostle John says,—

“And this is the confidence that we have in him, that, if we ask any

thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." It is utterly insufferable that any supplications should be couched in words resembling the language of demand, or claim; nor must the human mind be at liberty to expect any thing, or every thing, which the imagination might suggest at random. The divine pleasure must always qualify our Lord's expression—"Whatsoever ye shall ask in prayer, believing, ye shall receive."

5. If in many things we "ask amiss," the *specification* of very particular objects in prayer should be made with great care and humiliation. Man must not be the sole judge what is a "good thing;" but there are certain general petitions in which we cannot err; which may be adopted at all times, by every suppliant; such as the pardon of sin, sanctification, repentance, acceptance in Jesus Christ, and whatever is essential to salvation. In prayer, as well as in doctrinal sentiment, *essentials* should be first regarded; on these subjects, without any restrictions, "Whatsoever we ask, believing, we shall receive." But this otherwise universal term must not be applied to every thing the mind of man may crave. This would savour of fanaticism, leading to many irregularities; it would seem like dictating to infinite wisdom, ruling the mind of God, and completely destroying the very essence of prayer, which consists in asking what is entirely dependant upon the will of Heaven whether it be given or not.

6. God alone must determine, in *specific* cases, whether he will hear and answer even sincere and ardent supplications; though our Lord says—"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This promise must evidently be restricted to such proper objects as God has promised to bestow; otherwise, it would appear presumptuous. Thus, supposing Christian parents ardently wish and pray for the saving conversion of *all* their family, or a minister for that of *all* his congregation; these *specific* objects cannot be shown as immediately promised in the sacred word. They may seem included in the general promise of "every good thing," but how can it be proved that *all* of such a family or congregation, or, indeed, any of them, shall be saved if prayed for, except it appear from the event? Or, suppose a poor labouring man should earnestly pray for an ample competency of wealth to every one of his family; where is he authorized to do this in the divine word? He may pray for their "daily bread;" but farther than this, no specific promise is made to him or his household. It is plain, therefore, from these remarks, that all prayer should be made in submission to God, and with believing dependance upon him who rules and guides the affairs of mankind, according to "the good pleasure of his own will;" and that, in *special* objects, our only rule is to *hope* that God will include them in bestowing all good things to those that love him. Pope's celebrated "Universal Prayer" contains a verse on this subject which every Christian may adopt:—

"This day, be bread and peace my lot:
All else beneath the sun
Thou know'st if best bestow'd or not,
And let thy will be done."

SANDYS'S PARAPHRASE OF THE PSALMS.

THE name of Sandys has been frequently mentioned of late, as the author of one of the most spirited and poetical versions of the Psalms in our language. Mr. Montgomery, in his *Christian Poet*—a Reviewer in the *Eclectic*—and Mr. Wilmot in his lives of Sacred Poets, have called public attention to his productions. In the *Life and Times of Dr. Isaac Watts*, I have also given specimens of his metrical skill. Still, his name and merits to the great majority of readers are unknown—a complete copy of his works is but rarely met with—some further information may therefore not be unacceptable to those who are accustomed to see these pages.

George Sandys was a younger son of Edwin Sandys, Archbishop of York, and was born at the palace of Bishop Thorp, in 1587. At the age of eleven years, he was matriculated at St. Mary's Hall, but is supposed by Wood to have afterwards entered Corpus Christi College. No mention is made of his attaining any academical honours. In August, 1610, when twenty-three years of age, he became a traveller, visited many of the principal cities of Europe, and extended his tour to Egypt and the Holy Land. Upon his return to England, after the lapse of some years, he wrote a history of his wanderings, which issued from the press in 1615. He soon after crossed the Atlantic to Virginia, and became treasurer to the English Company in that country. Upon again reaching his native shores, he took up his abode with his sister, Lady Wenman, at Caswell, near Witney, in Oxfordshire, where he enjoyed frequent intercourse with his neighbour and friend, the accomplished Lord Falkland. His leisure hours were now occupied with pious meditation and poetical productions, which attracted the notice of Charles I., who appointed him one of the gentlemen of the privy chamber. Sandys afterwards retired to Bexley Abbey, in Kent, the seat of his niece, Lady Margaret Wyat, where he died in the beginning of March, 1643. His remains were interred in the parish church without any monument.

"It did me good," says Baxter, "when Mrs. Wyat invited me to see Bexley Abbey, in Kent, to see upon the red stone wall in the garden, a summer-house with this inscription, that '*In that place Mr. George Sandys, after his travels over the world, retired himself for his poetry and contemplations.*'"

The latter years of Sandys were eminently peaceful and happy; and fortunately he was afterwards gathered to his fathers, before the full tide of misfortune came upon the misguided monarch whom he loved and served. From his retreat in Kent, his mind often wandered to the shores of Judea, the scene of his early roving; and in a beautiful poem, *Deo. Opt. Mar.* he has expressed his gratitude for the divine protection, afforded him in his various journeyings. He seems to have been in perils by land and by sea—from "Arabian thieves"—the "Sidonian wolf"—the "faithless Indians"—and "barbarous pirates."

How infinite thy mercy! which exceeds
The worlds thou mad'st as well as our misdeeds!

This holy fire fell from the skies ;
 The holy water from his eyes.
 O should you with your voice infuse
 Perfection, and create a Muse !
 Though mean our verse, such excellence
 At once would ravish soul and sense :
 Delight in heavenly dwellers move ;
 And, since they cannot envy, love :
 When they from this our earthly sphere
 Their own celestial music hear.

The wanderings of the poet in the east had excited and enriched his imagination ; and his familiarity with Judean scenes evidently prepared him to enter into the spirit of Judean songs. Some of his expressions are highly felicitous and poetic—he speaks of the “ many-peopled earth,” her “ foodful breast,” the “ sea-grasp’d isles,” the “ plenty-dropping showers ” and

— “ The rock from whose green wound
 The thirst-expelling fountain broke.”

The paraphrase of the book of Job, a rhythmical one, must of course appear insipid, acquainted as we are with the sublime and majestic original. There are, however, passages of great power and beauty, though when Sandys writes

“ Seven thousand broad-tailed sheep graz’d on his downs,”

the far-famed emir of the east seems to dwindle into a mere Kentish yeoman. The appearing of Satan before the Almighty is thus expressed :—

Jehovah from the summit of the sky,
 Environed with his winged hierarchy,
 The world survey’d. When lo, the Prince of Hell,
 Who whilome from that envied glory fell,
 Like an infectious exhalation
 Shot through the spheres ; and stood before the throne.”

A close translation of a part of this oriental poem, slightly altered from Professor Umbreit, of Heidelberg, and the paraphrase of Sandys, are placed in juxta-position :—

Man born of a woman
 Lives but a short time, and is full of trouble.
 Like a flower he cometh forth, and fadeth.
 He flieth away like a shadow, and endureth not.
 And on him dost thou sharply cast thine eyes,
 And bringest me into judgment with thee ?
 Can a clean thing come from an unclean ?
 No, never !
 Since his days are strictly measured.
 Thou hast strictly determined the number of his months ;
 Thou hast appointed his boundary, which he may not overstep.
 Do thou avert thine eyes from him, in order that he may rest,
 That he may as a hireling enjoy his day.
 For there is hope of a tree ; after it is cut down
 It takes root anew,
 And its shoots have no end.

Though its roots meander in the earth,
 And its trunk decays in dust;
 From the vapour of water it will bud again,
 And put out branches as if it were newly planted.
 But man dieth, he is reduced to nothing,
 His breath goeth forth, where is he then?*

Ah! few, and full of sorrow, are the days
 Of man from woman sprung: his life decays,
 Like that frail flower which with the sun's uprise
 Her bud unfolds, and with the evening dies.
 He like an empty shadow glides away;
 And all his life is but a winter's day.
 Wilt thou thine eye upon a vapour bend?
 Or with so weak an opposite contend?
 Who can a pure and crystal current bring,
 From such a muddy and polluted spring?
 Oh, since his days are number'd; since thou hast
 Prescribed him bounds that are not to be past:
 A little with his punishment dispense:
 Till he have served his time, and part from hence.
 A tree, though hewn with axes to the ground,
 Renews his growth, and springs from his green wound;
 Although his root wax old, his fibres dry,
 Although the sapless base begins to die;
 Yet will at scent of water freshly sprout,
 And like a plant thrust his young branches out.
 But man, when once cut down, when his pale ghost
 Fleets into air: he is for ever lost.

The labours of Sandys upon the book of *Job* were received with admiration, both in and out of the court circle of Charles I.; both Arminian and Calvinist, parliamentarian and royalist, puritan and conformer, were loud in his praise. Dudley Digges applauded him as inventing a "new pleasure," teaching to "delight in woe;" and Bishop King assured him that he need not "fear the poet's common lot, read and commended, and then quite forgot"—a fate of which, in spite of the bishop's prophecy, he has been in imminent danger.

It is upon his *Psalms* that the fame of Sandys rests. He here appears a complete master in the art of versification; he has arrayed these lyrical compositions in almost every variety of metre; and no slight degree of skill and command of language have been shown in the management of apparently the most intractable measures. At the close of the sixteenth and the commencement of the seventeenth centuries, the popular mind of England was strongly interested in the sacred records, not many years previous a sealed book to the major part of the community; and, in particular, the *Psalms* of David, and the other poetical compositions scattered through the Scriptures, attracted the attention of the English muse. Castalia's fountain found a rival in

Siloa's brook, that flow'd
 Fast by the oracle of God.

What Jerome says of the common people of his day was true of the lower orders throughout, indeed, all the reformed countries:—

* *Job* xiv. 1—11.

"You might hear the ploughman at his hallelujahs, the mower at his hymns, and the vine-dresser singing David's psalms."

A full account of the various metrical versions and paraphrases of the Psalms, that appeared at this period, would obviously exceed the limits to which this paper must be restricted. The miserable ditties of Sternhold, Hopkins, and their coadjutors, appeared in their complete form in 1562, Archbishop Parker's version in 1567, King James's in 1631, and George Wither's in 1632. Sir Philip Sidney, and his sister, the Countess of Pembroke, also produced a version, which has strangely remained in obscurity for two centuries and a half, being first printed in 1823. Another version of selected psalms still lingers in manuscript among the Harleian MSS., 6930, the production chiefly of Francis and Christopher Davison. The following specimen of this work, first printed by Sir Egerton Bridges, is very beautiful:—

PSALM XIII.

Lord how long, how long wilt Thou
Quite forget and quite neglect me?
How long with a frowning brow
Wilt thou from thy sight reject me?
How long shall I seek a way
From this maze of thoughts perplex'd,
Where my griev'd mind, night and day,
Is with thinking tired and vex'd!
How long shall my scornful foe
On my face his greatness placing,
Build upon my overthrow,
And be graced by my disgracing?
Hear O Lord and God my cries,
Mock my foe's unjust abusing,
And illuminate mine eyes,
Heavenly beams in them infusing.
Lest my woes too great to bear,
And too infinite to number,
Rock me soon, 'twixt Hope and Fear,
Into Death's eternal slumber.
These black clouds will overflow,
Sunshine shall have his returning,
And my grief-dulled heart, I know,
Into joy shall change his mourning.

A few extracts from the paraphrase of Sandys will now be selected, in which we shall see how admirably he has expressed the sense, and caught the spirit of the Hebrew bards. In the following his own orthography is given:—

PSALM VIII.

Lord how illustrious is thy name!
Whose power both Heaven and earth proclaim!
Thy glory thou hast set on high,
Above the marble-arched skie.
The wonders of thy power thou hast
In mouthes of babes and sucklings plac't:
That so thou might'st thy foes confound,
And who in malice most abound.

When I from heaven thy fabrick see,
 The moone and starres dispos'd by thee;
 O what is man, or his fraile race,
 That thou shouldst such a shadow grace!
 Next to thy angels most renown'd;
 With majestie and glory crown'd;
 The king of all thy creatures made;
 Thou all beneath his feet hast laid:
 All that on dales or mountaines feed,
 That shady woods or deserts breed;
 What in the aerie region glide,
 Or through the rowling ocean slide.
 Lord how illustrious is thy name!
 Whose power both heaven and earth proclame!

Northampton.

T. M.

(To be continued.)

IS BAPTISM DESCRIBED IN THE NEW TESTAMENT AS A CROSS?

"THE Pedobaptist churches" of our country are said to "contain vast numbers of theoretic Baptists, who have discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty." It will not, perhaps, be denied, that many persons feel it difficult to submit to baptism by immersion. There may be cases where the mind is made up on the matter as a duty, while there is considerable reluctance to act upon such a conviction. Nor ought this to excite our surprise. Our climate; the extreme infrequency of bathing, especially in the case of women; the necessity of changing the whole dress two or three times; the manner in which the parties appear before a numerous, and not always a very devout assembly; the state of fainting or swooning, amounting to unconsciousness, in which they are sometimes put into the water, will ever operate as a check on the practice of adult immersion. Instead of censuring those persons who cannot rise superior to these and similar difficulties, we should extend to them our commiseration. Yet, what is the course generally pursued? Are not appeals often made to the consciences of the reluctant and the hesitating, on the ground of their refusing to bear the cross? Hence, then, the question: Is baptism ever mentioned in the New Testament as a cross? If it be, it would afford satisfaction to inquiring minds, and justify the language often used by our brethren on the subject, to have the authorities for such phraseology distinctly pointed out. Was John's baptism, or christian baptism, ever mentioned, or even alluded to in any way, so as to imply that either the one or the other was viewed by the Master or his disciples as a cross? The utter silence of scripture on this head may serve to show, that the primitive mode of baptism was not burdensome, as modern immersion is found to be. Nor can we escape from the difficulty by asserting, that the persons of whose baptism we read in the New Testament, possessed more zeal and devotedness than the disciples of Christ in our own day. At least, we can hardly imagine that the "theoretic baptists" in our churches, have a smaller degree of piety than some of that "gene-

ration of vipers," who would have been, if they could, *practical* baptists in John's time.

Should it, however, be affirmed, that the inhabitants of Palestine, and of the East generally, would feel no reluctance to immersion; we then ask, what becomes of the fairness and the honesty of those representations which speak of baptism as a cross? Is there any scriptural evidence for believing, that the cross which the disciples of Christ have to bear, is dependant on degrees of latitude and longitude? As a religious rite, baptism is to be performed only once in a person's life; and if among the primitive converts it was performed by immersion, it was to both Jews and Greeks in the highest degree delightful. They had their public and their private baths, which were constantly resorted to both for health and recreation. The idea of immersion was familiar and interesting to their minds. If John adopted this mode, "there went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him." Nay, so extremely popular was the rite in his time, that he was obliged to warn off some, or, I should rather say, "many of the Pharisees and Sadducees who came to his baptism." Now, what becomes of the cross of immersion, as examined by the light of these passages of scripture? Not one word is used in connection with baptism, as though there were the slightest difficulty in prevailing upon persons to submit to it:—not one objection was ever urged by a single convert; no "line upon line, precept upon precept, here a little and there a little," (as in our day,) by a single preacher. The duty, in whatever way observed, was mentioned; and compliance immediately followed. Why, then, should that be represented as a cross, which is never so spoken of by our Lord and his inspired apostles?

But further: if immersion is the only proper mode of baptism, it will always be a burden, or a stumbling block, in the way of the inhabitants of northern climates, and will ever be pleasurable to the inhabitants of the "sunny south." Are we, then, to suppose, that one of the ordinances of a religion which is designed to be universal, is so framed as to be a cross to one part of the world, and a recreation or delight to the other part?—so framed, as in all parts of the world to bear with greater severity upon women than upon men? Again: if it be a cross, as it is often felt to be, at least in this country, is there any analogy in this respect between baptism and the Lord's Supper? Whatever may *follow* upon a profession of attachment to Christ, the *act* by which a profession is *made* at the Lord's table is easy and agreeable to both sexes, and to all ages and nations alike:—the energy of the new principle is not taxed, not in the least degree drawn upon, for the purpose of effecting a bodily service. The Lord's Supper is wholly unattended with the least personal risk, difficulty, or inconvenience: but this is so far from being the case with regard to the ordinance of baptism, as administered by our brethren, that many persons, rather than submit to it, are said to violate the dictates of their conscience; and this, too, when their conscience does not allow them to neglect "the weightier matters of the law." Can we, then, suppose, that adult immersion and the Lord's Supper emanated from the same source? N. S. T.

R E V I E W.

The Continent in 1835. Sketches in Belgium, Germany, Switzerland, Savoy and France; including Historical Notices, and Statements relative to the existing aspect of the Protestant Religion in those Countries. By John Hoppus, M. A., Professor of the Philosophy of the Human Mind and Logic, in the University of London. 2 vols. post 8vo. pp. 328. 330. London: Saunders and Otley.

AN acquaintance with foreign nations is eminently calculated to enlarge the mind, to increase our knowledge of human nature and of the capabilities of man, and to subserve still higher purposes by suggesting many important lessons of morality and subjects for devout gratitude, as Britons and as Protestants. All well educated persons, who have not had leisure to avail themselves of the greatly increased facilities of intercourse, between this country and those of the Continent, feel it necessary to be familiar with the most remarkable spots and interesting cities of Europe, and to journey, if not in person yet in thought, with some of the thousand and one travellers, whose volumes of Notes, Sketches, or Observations, are ready to conduct them, in imagination, to almost every corner of the known world.

The manners and customs of a people, their moral and religious condition, the excellency or faultiness of their institutions, may even the appearance of their country, are, however, from the very nature of the human mind, presented to us in aspects differing so widely, according to the habits and character of the observer, that, every reader modifies the conclusions to be drawn from the statements of each traveller, according to the opinion he has formed or the knowledge he has acquired of the author's disposition and conduct. Or to use the words of the Spectator, "a reader seldom peruses a book with pleasure, till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, which conduce very much to the right understanding of an author." Now, for these reasons we are quite sure, that a large proportion of our readers will sit down to the perusal of the volumes before us, not merely with the expectation of deriving pleasure from the description of foreign scenes and manners, depicted by the pen of an accomplished scholar; but also with the full persuasion that they will be enabled, from his observations, to form something like a correct estimate of the state and progress of morals and religion in the countries through which they are to be conducted. Nor do we think that such persons will be disappointed. Professor Hoppus has not, however, confined himself to an investigation into the state and progress of morals and religion, in the countries which he visited; he has evidently been at no small

pains to make enquiries and gain information, on most of the subjects that interest the intelligent traveller. But we must observe, that a hasty tour along a beaten track, is not the best mode of acquiring the information necessary to form a correct estimate of the state of society in any country; nor does it afford the means of writing such a *vade mecum* for the future traveller, as he could with confidence rely on for accuracy or detail. To those, however, who propose an excursion similar to that of our author, of a few weeks to some of the most lovely scenes of the Rhine, or of Switzerland, these volumes will prove acceptable as a guide, and in many respects far more instructive and useful, than most of the professed guide-books to be met with. Short historical notices are no doubt desirable and useful in a work of this kind; but those which Professor Hoppus has given us, are far too lengthy for a book whose title, is "The Continent in 1835," and too short to answer the purpose of a Compendium of Universal History, which ought always to have a corner in the traveller's portmanteau.

Having landed at Ostend, our author passed through Antwerp to Brussels, and in commenting on the causes that led to the Belgian Revolution of 1830, he very justly alludes to the jealousy and uneasiness of the Roman Catholic party, at the attempts that had been made to suppress bigotry, and advance education. We should be disposed to attribute even more influence to this cause, than the Professor seems to do. For we are inclined to believe, that the proceedings preparatory to the Revolution originated with, and were planned almost solely by the Jesuitical party, who were not a little disappointed at the turn which affairs took, in consequence of the revolutionary combustibles which they had prepared being fired at an unlucky moment, by the flames that burst in from France, and producing effects which they had not anticipated. For a time, however, the wishes of the popish party seemed likely to be realized, for

"The progress of the Protestant faith received a temporary check, at the Revolution of 1830;—and the Catholics were in great hopes of getting rid, altogether, of Protestant sway:—through the influence of England, however, a government has been established, on enlightened principles, under Leopold; and by the charter, perfect toleration is secured to all religious opinions. Several of the Protestant churches were reduced very low, in 1830, by the withdrawal of great numbers of Dutch families into Holland; and the new government refused to support the pastors, as heretofore, on account of the insignificance of the congregations: yet there is reason to believe that Protestantism has, by this time, in a great measure, recovered from the shock which it appeared to sustain at the revolution; and that it will continue to make advances, in a soil of freedom, and under the influence of those spontaneous sacrifices of money,—talent,—time,—and labour,—which constitute the surest basis, on which the gospel may be expected to command the unbought, and universal homage of mankind, and achieve the triumphs of the millennium."—Vol. i. p. 89.

From Brussels we are conducted across the Netherlands, through Aix la Chapelle to Cologne, on the road to which, after noticing the increasing evidences of catholic superstition, the Professor observes, "it was some counterpoise to find on the table of the inn, at Bergheim, a prospectus printed at Nuremberg, containing an invi-

tation to catholic Germany, to unite in subscribing for an edition of the New Testament, to be printed in the vernacular tongue, from the Vulgate, under the auspices of the Church." A measure which, whatever be the motives that have led to it, affords hope that much good will accrue from conceding the grand principle of allowing the people to read the Scriptures for themselves.

German literature holds so high a rank in the estimation of all classes of scientific and literary men, in the present day, that any thing connected with the actual state and progress of morals and religion, in that land of laborious philosophic industry and vivid imagination, must be regarded with the utmost interest.

"From the latter part of the last century, Christianity has undergone an ordeal in this country, to which there is no parallel, since the iron bondage in which the Romish apostasy enchained Europe for a thousand years has been relaxed. A philosophical infidelity, under the name of Christianity,—and loudly claiming to be founded on the basis of philosophy, and philological criticism, has widely run its baneful career among the divines and philosophers of Germany; and for many years appeared to reign almost triumphant. Amidst the various and changeful sentiments and theories which they have entertained, the *Rationalists*, or *Antisupernaturalists*, appear to have all agreed in proceeding on the principle of explaining away, or discarding the authority of the Scriptures; rejecting whatever professes to be supernatural in the Jewish and Christian revelations; and making reason the sole umpire in all matters of faith. The consequences, as might be expected, were but too obviously seen in the decay of piety, the almost total neglect of religion among the higher, and the more educated classes, the popular indifference to the Sabbath, and the irreligion that extensively prevailed among all ranks."—Vol. i. pp. 173, 174.

In order to understand the causes that have led to this departure from the standard of scriptural belief, it is necessary to be acquainted not only with the general history of Germany, since the reformation, but also with the history of German philosophy, for the philosophy of the day has in Germany always given a colouring to the theology. Those of our readers who are interested in the subject, will find in the present volumes, a concise view of the opinions of the more celebrated of those philosophers who have by turns influenced the theology of their country. We cannot, however, pass over this part of Professor Hoppus's work, without one or two remarks. From the manner in which Morus is spoken of, the theological student would be led to form a very unfair estimate of his writings. The two volumes of theological and philological dissertations, of which the last edition was published at Leipsic in 1798, where Morus was professor of theology, show more pure principle than most would expect. The first dissertation is a defence of the narratives of the New Testament, which acutely displays and vindicates the inspired narratives, against those who despise them for want of classic grace. If his treatise on universal notions in theology seems to neologise, he does in effect but give clear ideas of things which have been mystified by mistaken believers. He praises the Pietists, whom he seems to have in view, of whom he says, they separate themselves from others, though they but say at last, "we study in life and in action to worship God the Father, and our Lord Jesus Christ, and the Holy Spirit; and from the Father and through the Son and the

Spirit, we seek those blessings which he grants through the Son and Spirit, and trusting in the help of the divine Spirit, we study to discharge our sacred duties." His dissertation on experience in religion concedes all that is essential, though conceived in terms that seem designed to conciliate the enemies of experimental godliness. In fact, a candid judge would say, that Morus errs rather by attempting to make scriptural truths palatable to a worldly scholar, than by a wish to explain them away. But these two processes, though totally dissimilar in spirit and design, and moral character, may be mistaken the one for the other; for many believers can hardly recognize their own creed, except it be given in their favourite phrases, and Morus, in spite of himself, may be claimed as a coadjutor by many a subtle neologist.

The name of Michaelis should not have been mentioned, without distinguishing the person intended. John Henry Michaelis, and Christian Benedict Michaelis, published at the Orphan House, at Halle, philological and exegetic annotations on the Hagiographa, which are full of the best spirit of the Pietists and rich in oriental science; but Professor Hoppus evidently referred to John David Michaelis, Professor of Theology, at Goettengen, who indulged in bold scepticism, in his work on the New Testament, which Bishop Marsh's translation has made current in England.

After visiting Heidelberg, Baden, &c. we are conducted into Switzerland by Basle. The following account of the Brünig, and of the mode of ascending a Swiss mountain, may be taken as a specimen of the author's descriptive powers.

"We left Lungern the next morning to ascend the Brünig Alp, over which there is a pass; this being one of the mountains that separate the cantons of Unterwalden and Bern. Our party consisted of eleven persons: two on horseback, with a guide to each horse; one on foot; and one in a *chaise à porteurs*, attended by four men. This is a common chair, with elbows and a footboard; and to its sides are fixed two long poles. Two men at a time act as bearers; holding in their hands the poles, over the ends of which are slipped strong leathern straps that pass across the shoulders of the men; who relieve each other more frequently according as the way is steeper and rougher. A boy was also in attendance, to assist in carrying a few light articles that were not fastened to the saddles of the horses. Such was our cavalcade; and such is the mode of setting off to cross a Swiss mountain.

"The ascent began shortly after we had left the village; and those who were mounted soon found that riding on horseback was here to be quite a different thing from what it is on the smooth, tame roads of level England. Happily the steeds were none of the most mettlesome; indeed, where English horses would plunge, and prance, and endanger the lives of their riders, or make a determined stop, these Swiss cattle are as steady and persevering as can be desired. Nothing appears to disconcert them,—neither precipices, nor gaping gorges, nor the roar of cataracts, nor rocks up which they must often climb from stone to stone, springing and scrambling rather than walking. They are as quiet and gentle as can be imagined, so that with experienced guides, a moderate share of courage, safe girths, and a firm mode of sitting, there is little danger.

"In the course of this ascent, we were continually passing along shelves of rocks, bound together with gnarled roots, and formed more or less by labour; but still sufficiently rugged;—and very troublesome, excepting for foot-passengers; who alone can go with comfort over these chaotic and extraordinary roads. Sometimes, while huge masses of rock, with tremendous crags supporting lofty trees, overhung us on one side,—on the other was a deep, yawning

ravine, the sides of which were more or less covered with firs; and deep below, the concealed mountain torrent was often heard to rush hastily over its rocky bed.

"It was easy to account for the ruggedness of our path, when we saw crags above us which we were convinced must fall some time or other. These mountain ruins and desolations add not a little sublimity to these scenes; though they interfere so much with the comfort of equestrian travellers; and render it awkward to meet a party coming in the opposite direction, which was once our case. It was curious to observe how the goats, each with a tinkling bell about his neck, leaped with the utmost freedom from rock to rock, looking down upon us with much bearded solemnity, but without any appearance of alarm.

"Occasionally, as we advanced, the ledges on which we had to pass were so narrow, and the depth below so great, that the necessity of carefully looking to our footing scarcely left us at leisure to admire sufficiently the singular grandeur of the scene. Many trees lay prostrate in various directions, sometimes below and sometimes above the path, having been torn up by the violence of the storm, or split by lightning, or hurled down with the falling crags, or washed away by the impetuosity of the mountain-stream, hastening to find the valley. Several unseen cascades, or roaring torrents, mingled the sound of their waters with the echoes of our cheerful Swiss; who were perpetually singing either the *Ranz des Vaches*, or some mountain-song that was altogether new to our ears, and of the wildest music. They seemed thoroughly happy, and were very civil and obliging, without the least servility. Indeed they were disposed to enjoy the day, as much as ourselves; nor had they forgotten their pipes.

"In ascending the mountain, we found that it was inhabited by immense multitudes of grasshoppers; and frequently beautiful butterflies flitted by us. Once our approach roused from its hiding-place a very large bird, which we at first supposed was an eagle; but the guides said that no eagles were found here, and pronounced it to be the *Lämmergeier*, or lamb-vulture;—the *Vultur barbatus* of Linnæus;—or the *Gypætos barbatus* of Storr, a name implying its position in natural history, as between the vulture and the eagle. This bird often preys on the lamb, the kid, and the chamois; and is said sometimes to have attacked young children."—Vol. i. pp. 303—306.

Amid the many beauties of Switzerland it is difficult for the traveller to say what scenes produce the most powerful effect; but, for our part, we can remember nothing which impressed us more than the majestic beauty of Mount Blanc, viewed at sun-set. And although most of our readers are, no doubt, familiar to the appearances presented by this giant of the Alps, we think they will be gratified in the following description of the Monarch Mountain in his evening glory:

"All along the road from Chamonix to St. Martin's, is still visible the omnipresence of that spiritual despotism, which ever marks as its own, the wildest or the most beautiful of landscapes; and stands always ready to add another and another link to the chain of mental slavery; by forming ever-new associations, in the mind, between the symbols of superstition and the changing scenes of nature. Innumerable crosses, and little chapels lined the way; and over them, in French,—which from the valley of the Rhone had taken place of German,—were placards respecting indulgences,—for saying credos, ave-marias, and pater-nosters. Some of these stations were erected expressly for the benefit of souls in purgatory; and were inscribed with appeals to the sympathy of the passing traveller, on behalf of the miserable beings supposed to be tormented in those fires.

"Not finding, at St. Martin's, the desired accommodations, it was necessary to cross the Arve to Sallenche, the chief town of Upper Faucigny, a province of Savoy. It was here that we obtained the most superb and impressive view of

Mont Blanc; whose heads, clear of nearer obstructions, now boldly towered above all else that was lofty and tremendous.

"The sun had sunk below the horizon; but his glowing rays still played on the upper parts of this vast aggregate of Alps; which at the distance of fifteen miles, lifted itself in continuous masses, so as to overlay an immense proportion of the horizon, and to fill the eye every moment;—seeming to prop the heavens, like the huge cyclopean rampart of some other sphere. The widely-extended fields of snow, were marked, at intervals, by dark relieving shadows; which accumulated at the bases, and gave prominence and distinctness to the outlines. It proved that we had before failed to form adequate conceptions of the height and magnitude of the mountain;—but now, it stood confessed, in all its pre-eminence: the sight was stupendous! It was gratifying to perceive that others felt the same impression from the view as ourselves, for a group of people were gazing on the magnificent scene, as they sat at the foot of the handsome stone bridge, which is here built across the rapid waters of the Arve.

"The balcony of the Belle-vue Inn, at Sallenche, looks towards the mountain; and as the evening drew in, and planted clouds in the horizon, the vast outstretched snows of Mont Blanc, still reflected from the sun his last glow, which gradually melted away, and left the natural whiteness of the snow long distinct from the deep leaden shades, in which all things besides were, successively, involved. At length night, and her train of clouds, brought the whole scene under the dominion of darkness; yet we all gazed towards the spot; and repeatedly rose to look for what had now become invisible."—pp. 87—89.

Protestants naturally look with much interest to the state and progress of religion in Geneva, the cradle of the reformed churches, and they must regard with great delight the efforts there making at the present time, to dispel the clouds of darkness and infidelity that have now so long hung over the Genevan church. But how much remains yet to be done, may be judged of from the following description of the manner in which the last centenary of the reformation was celebrated:

"The general tone of religion, in this celebrated little Republic, may be easily inferred from the manner in which the Reformation, which took place here, in 1535, was recently commemorated.

"On the same occasion, in 1735, it had been expressly forbidden, by the Council of State, to discharge any kind of fire-arms, on the Sabbath-day which occurred during the celebration; and a programme was previously read from the pulpit, exhorting the people, to avoid, on that 'holy day,' every indecent and profane demonstration of joy:—but Sabbath evening, the 23d of August, 1835, was ushered in by a general illumination; with the usual accompaniment of fireworks, transparencies, triumphal arches, the sound of drums, and the roar of artillery; and the whole population was poured into the streets. In this illumination, the Catholics, who have here one church, chose to unite; probably to save their windows; though, from the bitterness of the priests, there had been some previous apprehension that disturbances might occur: but the authorities had prepared for this contingency, and all passed off in quietness.

"The Cathedral of St. Peter was also splendidly illuminated, and a vocal and instrumental concert was given within its walls. The manner in which the Sabbath is observed in any place, may be regarded as an exact thermometer of religious feeling; for the example of Christ and the apostles, sanctioning the use of the first day of the week for the purposes of public devotion, is sufficient to induce every Christian who is in a right state of mind, to avoid every thing that might unnecessarily interfere with the full benefit of this great privilege. Such a mode of employing the Sabbath as was adopted on the 23d of August, 1835, and which was connived at, to say the least, by the clergy, could obviously have no other than an evil tendency on the religious feelings of the people. It

has been but too justly said that—'Socinianism reigns in the church of Geneva:' there was, however, at least one sermon preached in it on the occasion, of a very different order,—the discourse of M. Diodati, who faithfully showed that the redemption by Christ is of the essence of the doctrines of the Reformation."—Vol. ii. pp. 110—112.

The remaining part of the second volume is mostly occupied with an outline of French history, and a description of Paris; we shall, therefore, here close our extracts by commending the volumes to the perusal of our readers. They will find much that will interest them, interspersed with many useful observations, that will afford matter for serious reflection. The style is generally good, though occasionally rather obscure from being over-laboured; and the disposition to paint every thing new "couleur de rose," which seems to pervade the work, has frequently led the writer to make a superabundant use of superlatives.

Reasons for retiring from the Established Church. By Charles Hargrove, late Rector and Vicar of Kilmina, in the Diocese of Tuam. Dublin: R. M. Tims. 1836. pp. 64.

An Examination of Dissent, exhibiting its Causes, Advantages, Evils, &c. &c. By Theron. London: L. and J. Seeley. 1835. pp. 52.

WE have classed these publications together, not on account of their agreement, but on account of their contrariety; a contrariety great in principle, but greater still in feeling. The Christian feeling of the latter commands no admiration; that of the former is above all praise.

The opening sentences of Mr. Hargrove's publication display an amiable and truly christianized state of mind.

"It is not without much anxiety and consideration that the determination to send forth these pages has been adopted; not, indeed, that I entertain any doubt of the principles contained in them—no, but I feel a slowness, a natural unwillingness, to distress the minds of some whom they may distress, and yet who I believe should be" (ought to be) "distressed in the position which they occupy."—p. 3.

It is not every man, nor every good man, who would have felt this sacred delicacy. We were gratified at reading the following acknowledgment.

"I cannot here deny myself the pleasure—the melancholy pleasure—of recording the uninterrupted course of affection and kindness which I received at the hands of one, under whose episcopal superintendence I was for fourteen years placed. Truly his authority was no bondage to me; and if the system could at all be redeemed by the parental affection and Christian feeling of the individual, then would it have been my happiness still to abide under the superintendence of the Archbishop of Tuam; and truly can I say, that it is not the lightest part of the cross I have had to bear in the step I have been constrained to take; that a clear sense of duty should at any time lead me into a course, either in word or deed, opposed to the wishes of one for whom I shall ever entertain feelings of gratitude, affection, and respect."—p. 11.

But the delicacy of Mr. Hargrove's mind does not lead him to compromise his convictions. In a firm but subdued tone, he represents the church, at whose altars he had ministered.

"In resigning my parish, and with it the position which I held in the Established Church, there were many motives influencing me; that which probably most pressed on my mind was the 'worldliness of the establishment.' Her principle, indeed, as expressed in her article, I found true and scriptural, declaring the church to be 'a congregation of faithful men,' but in her practice I found no such thing; and I fear that other of her principles effectually hinder it. Faithful men, indeed, I found, and many of them; but I found no congregation of them."—pp. 4, 5.

The attempts so frequently made by some of the clergy to supply this grand defect, are exceedingly laudable, but, as our author shows, exceedingly defective.

"I have, indeed, witnessed the efforts at discipline of those who groan under the evils of the establishment, but who do not, or will not, recognize the necessity of standing out from the system, and testifying against its evil. I have witnessed the efforts of such to satisfy their conscience by a discipline which they certainly never got from their mother church. I have seen their little companies of believers meeting together in the name of the Lord, and my heart rejoiced with them; but when they came together to break bread—the very bond and token of discipleship—I found the holy brotherhood dissolved, and the world admitted to this dearest pledge of our Lord's dying love to his disciples."—pp. 6, 7.

The inconsistency of the practice in view with the professions of a churchman, must have occurred to most reflecting minds: for, as our author justly shows, this forming of little churches within the great church is the strongest acknowledgment of the defectiveness and corruption of the body from which the selection is made. If, as he asks, the Establishment be the true church, which her friends assert it is, and so consonant to the divine will, that they can not only quietly abide in it, but see no reason for separation, why do they resort to their little select classes of believers? classes by which they virtually excommunicate a great majority of them, whom their all but adored church receives?

It is often asked, how can pious and thinking men, in the solemn presence of Almighty God, and acting as his ministers, conform to many of the requirements of the Episcopal Church? Our author's disclosures show, as, indeed, has often been shown before, that the honours and emoluments of conformity may be purchased too dearly; they show that the decorous, stately service of the English Establishment is sometimes performed by him who ministers, with an agitated, accusing mind. "The Lord knoweth," says Mr. H., "for how long a time I sought out every means that might satisfy my conscience, and let me abide in my calling."—(p. 29.)

The anxiety and distress occasioned by a ministration at the episcopal altars is vividly depicted by the author, under his second reason for separation from the Establishment—"her acknowledgment of what he believes to be evil." Speaking of the conforming minister, Mr. H. says:—

"He is obliged, in the solemnity of worship before God, to return thanks for

the regeneration of the child he has just baptized; if he refuses to do so, he is dishonest in continuing the member and minister of the church, whose requirements are imperative, and to whose ordinances he has subscribed; and if he does so—oh, I well know how I here possess the sympathies of the great body of the men of God in the establishment! What bondage they feel, and well may they feel it.”—p. 20.

“The minister is placed in this painful dilemma, he must either be dishonest to the church, or untrue to his God: he must either be dishonest to the church, profess obedience to her, receive her pay, and still trample on her requirements, or he must be untrue unto his God, as every one is who reads the baptismal service without being fully persuaded that the child he baptizes is actually regenerate.”—p. 21.

“The child who has been thus baptized and pronounced regenerate grows up, and is confirmed, and by every means led to consider himself as a child of God; at length he draws nigh to the close of life, and, if he desires it, then may he have absolution from his minister, and the sacrament somehow to comfort him in his dying moments; at length the poor careless worldling passes into eternity, and discovers, alas! too late, the errors which the church had fostered in continuing him a member, and treating him as such, without any claim to the title; his body is then brought into the grave-yard, and the very beautiful service adapted by the church is performed over this poor, careless, unconverted sinner; the church, assuming him, as she most unwarrantably does all her members, to be believers, assuming what in fact is false, causes her ministering servant to thank God ‘that he hath taken to himself the soul of our dear brother, here departed;’ and this while the fearful boding of the minister may be, that his poor soul is in misery.”—p. 25.

In the well-known language of Chillingworth, our author repels and returns the charge of schism, with which some of his former associates would not hesitate to assail him.

“Nothing can be clearer than this, that if things be imposed under the notion of being indifferent, which a number think sinful, and a division follows thereupon, THE IMPOSERS ARE THE SCHISMATICS; AND THE SUBMISSION OF AN INDIVIDUAL IN SUCH CASE IS UNWARRANTABLE.” “Hence,” says Mr. Hargrove, “to me it is very plain, that THE ESTABLISHED CHURCH IS SCHISMATIC; and indeed many, very many of her enlightened ministers feel and mourn over corruption that racks their consciences, and that they earnestly desire to be rid of.”—p. 47.

This racking of the conscience in the reflecting minister of the Establishment, its racking during the period of conducting the devotions of the flock, a period when, above all other times, the mind should be at peace, meets us in every page of these “Reasons.” Our author’s statements on this subject, uttered as they are by one who has partaken largely of the misery he describes, may well reconcile the dissenting minister to the ills of his lot, and assure him that such of his brethren as have sought a refuge from those ills in the Established Church, have, unless conscience has become seared, encountered evils of a far more formidable character.

‘Conform or not conform? that is the question,
Whether ’tis nobler in the mind to suffer
The stings and arrows of outrageous bigots,
Or to take refuge midst a sea of curses,
And by conforming end them? To preach in form canonical
No more—and by a gown to say we end
The heart-ache, and the thousand scoffs or wants

The poor cloak'd teacher's heir to—to preach—
 To speak in church? Perchance to weep at home—
 Aye, there's the rub :
 For by conforming thus, what tears may fall
 When we have shuffled off the coil of conscience,
 Must give us pause.*

Should the "Reasons" reach a second edition, we trust the author will bestow some labour on the correction of his work. We have regretted to see sentiments so accurate, and reasonings so cogent, disfigured by the somewhat slovenly attire in which they are invested.

Theron, the author of the second publication placed at the head of this article, is a churchman, and probably a clergyman. In the commencement of his work, he assumes a tone of moderation which he is altogether unable to sustain. While reading the first few pages of his pamphlet, we intended to present our readers with something like an analysis of his views; but in proceeding, we encountered statements of so outrageous and irrational a character, as completely to reverse our intention. Of the competence of Theron to allay the fury of the storm, our readers may judge from the following passages:—

"Thus, in 1829, when that fatal measure was passed by which England ceased to be Protestant, threw down the barriers with which our more wise and pious ancestors had guarded the British constitution, and admitted to her senate, in order to be swayed and governed by their influence, men who profess an idolatrous faith; when what was misnamed the Catholic Emancipation Bill was passed, dissenters gave it their cordial support. UNTIL IT IS REPEALED, ENGLAND WILL NEVER BE HERSELF AGAIN."†—pp. 35, 36.

"If (as may possibly occur) the Roman Catholic member, who told the House of Commons that the government is not Protestant, should one day move that the said government, at its own proper cost, do erect in the city of London a Roman Catholic cathedral, *without doubt the motion would be supported by Dissenters.*"—p. 37.

Our author has let out the secret of the accumulating virulence of his production:—

"When I commenced these observations, and for some time after, I endeavoured to preserve such a tone, that my own sentiments with regard to ecclesiastical polity should not be discovered; but it is difficult to do this when writing on a subject of deep interest and importance: and when I review what I have said, I cannot but feel that I have betrayed myself a churchman."—pp. 51, 52.

Considering the character of the pamphlet, this amounts to an information, that when he began to write as a churchman, he ceased to write as a Christian.

The errors of our author are too numerous to allow us distinctly to point them out. To assume an air of ludicrous exactness, when

* Thus the unhappy Badcock struggled with his convictions before, as Gilbert Wakefield justly expressed it, "he could sacrifice his consistency to the delusive hopes of ecclesiastical preferment." When we recollect the sentiments which in former days we have heard some recent conformists utter—some, whom, possibly, we may never meet in this life, we have thought that they must be strangely troubled by the doctrine of "Recognition in the World to Come."

† The capitals are the author's.

stating an absurd distinction between a church and a sect, or to retail all the gossip of his neighbourhood, are attainments quite within the verge of Theron's abilities; but "An Examination of Dissent" requires a knowledge of secular and ecclesiastical history, and of the history of religious opinion, a compass of mind, and a moderation of temper, which Theron does not possess.

We must still trespass on the patience of our readers, by offering a remark on one or two of Theron's positions, simply because they are sometimes heard from quarters which may be considered as entitled to attention.

Theron says that many dissenting ministers "of great talent and piety have been prevented from entering the Establishment through the expense of a college education."—(p. 24.) When we recollect the unsought proffers of a university education, which were made to ourselves during the period of our academical course, we really cannot think the difficulty of obtaining such an education so great as the author imagines. Besides, such dissenting ministers as can reconcile their minds to the monstrosity of virtually renouncing their Presbyterian ordination, find no great difficulty in obtaining admission to the church, though they have not been educated at one of the English universities. Amongst the recent conformists, there are one or two whom any church would welcome; but the majority of them are by no means superior in talent and learning to the educated portion of their former brethren. Nor should we be doing these converts any injustice to say, that both in capacity and attainments, the majority of them would be found decidedly inferior to almost any equal number of their former associates.

Theron asserts that, when the faithful minister of the Establishment has succeeded in his work, "jealous of his success, and afraid of its being discovered that gentlemen and scholars are able and willing to preach in a style which suits the poor, a dissenting minister enters the hitherto peaceful parish, and labours to show the people that he alone is qualified to instruct them in the way to heaven."—(p. 32.) We are not prepared to justify the prudence or the charity of every instance in which dissenting ministers have established an evangelizing lecture; but we are quite sure that in no instance has a recognized dissenting minister intruded upon a zealous and confessedly faithful labourer in the church, in the way which our author describes. The conduct implied in his statement, unless he refers to some of the offsets of Methodism, which is rather the child of Episcopacy than of Dissent, is the mere figment of his imagination.

Theron still further assures us, that "in a vast variety of cases dissent has spread, merely because the people have not been supplied with church accommodation."—(p. 40.) By a vast variety, it may be presumed that he means a vast number. Theron would have done himself no harm, had he studied the graces of the English language, as well as the glories of the English church. His statement with regard to the want of church-room and its consequences, is one which has been often made, but in the rural districts, at least, without the slightest foundation in fact. In hundreds of instances dissent has increased, while the parochial edifices are not half filled. The population of

the parish in which these remarks are written, is somewhat less than fifteen hundred. The parish church is a large stately fabric, capable, if galleried and fitted up in the modern fashion, of accommodating at least three thousand; and yet, though during the greater part of the last thirty years decidedly evangelical sentiments have been preached in the parochial pulpit, and though it is believed that at no time during the period in view have sentiments opposed to Evangelism been delivered there, full half the inhabitants are Dissenters. A similar state of things, or even a state of things less favourable to the Establishment, exists in several of the neighbouring parishes. While statements like the author's are in constant iteration, and while they are acting most deceptively on men in high places, men whom, on such points, it is not very difficult to deceive, we should really be glad to know where are the churches from which the rejected applicants for admission are seen sorrowfully making their way to the neighbouring meeting-houses?

We conclude these remarks by expressing our earnest desire that Mr. Hargrove may be preserved from the eccentricities which have dishonoured and rendered useless so many seceding clergymen—eccentricities from which they have not the safeguard of a theological education; at the same time requesting Theron, before he ventures on his next Examination of Dissent, to give the "Reasons" an attentive perusal.

Sacred Pneumatology, or the Scripture Doctrine of the Holy Spirit, in Three Books. By the Rev. Joseph Wilson, A. M. 12mo. London: Seeley.

The Love of the Spirit, traced in his Work. A Companion to the Experimental Guides. By Robert Philip, of Maberly Chapel, 12mo. London: Ward and Co.

The Work of the Holy Spirit in the Salvation of Sinners: being the last four Sermons delivered in the Church of St. Luke, Chelsea. By the Rev. Peter Hall, A. M. 12mo. London: Davis and Porter.

NEXT to an accurate acquaintance with the person, character, and work of Christ, it is of the greatest importance to have just views of the power, agency, and grace of the Holy Spirit. Nor is there reason to complain, that this momentous subject is treated with neglect or thrown into the shades of oblivion, as the treatises and essays upon it, which frequently issue from the press, abundantly testify. In proceeding to notice the volumes before us, we shall take them according to the order in which they are placed at the head of this article.

Mr. Wilson's elaborate work deserves the most close and serious attention of all who are engaged in the study of theology. A brief analysis shall be given to the reader.

In the first book the author expatiates on the practical nature of the doctrine of the Trinity—on the personality and the divinity of the Holy Spirit, and on the types and figures employed to represent

his agency. The second book opens with an important chapter on the mediation of Christ, as the means by which all the gifts and graces of the Spirit have been and are communicated to the church. Mr. Wilson then treats on Miracles, the Inspiration of the Holy Spirit, and the Call to the Ministry. In the third book, the ordinary operations of the Holy Ghost are described, under the characters of a Sanctifier, a Comforter, and an Advocate. This outline will show, that our author has entered a wide field of enquiry and discussion, and we must add, he has throughout evinced great judgment, ability, and seriousness. We discover no marks of haste or impatience, but every where, with intense earnestness, he labours to do justice to his subject. And while his own powers are exerted, and he makes the Scripture his standard and umpire, he wisely avails himself of the aid furnished by the writings of Butler, Pearson, Owen, and other eminent divines. We could with pleasure transcribe many passages had we room, but must content ourselves with one, which will be a fair specimen of the practical tendency of the book. When speaking on the effects of the Spirit's influence he says,

"Those also who are sanctified by the Holy Ghost, have a strong and ardent love for the souls of men. They pray fervently for their salvation, and exert themselves in every way they properly can for their spiritual good. They are not content with supplying mens' bodily wants, and administering to their temporal comfort, but endeavour to shew them the evil and danger of sin, and the necessity and importance of holiness. Many persons are of a kind and benevolent disposition towards mens' bodies, who feel little or no concern for their souls. But those who are renewed by the Spirit, while they attend to the temporal wants of those who are in distress, are still more anxious for their souls. To see men, whether rich or poor, lying in the arms of the devil; to hear of the heathen sunk in idolatry and superstition, and of Christians, who are such only in name; to see and hear of these things, gives them great pain, and causes much heaviness in their heart. They feel now as St. Paul did, when he said, 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.' Sin is no subject of pleasantry or mocking to the godly person; for it grieves him and leads him to pity and pray for those who are its subjects and captives; and he enters into the feelings of the Psalmist, when he says, 'Rivers of water run down my eyes because they keep not thy law.' He is of the number of them 'That sigh and cry for all the abominations which are done in the world.' And hence he is led to instruct the ignorant; to reprove the wicked; to reclaim those who are in error; to restore the backslider; and earnestly to pray, that the will of God may be done on earth even as it is done in heaven. And as they have a tender regard for the salvation of mens' souls, so they also love and promote, according to their power, those institutions which have for their object the extension of religion and virtue. Societies for the suppression of vice, for the distribution of the Scriptures, for the spread of the gospel among the heathen, and for the religious instruction of mankind, have their support and their prayers. They are willing to give even out of their penury, something towards these good and holy purposes; and while the ungodly freely dissipate their substance in folly and idle amusements, they expend what they can spare, in works or designs of christian charity and benevolence. If they have little, they do their diligence to give of that little; and if they have abundance, they give freely and liberally. The cause of Christ is dear to them; and therefore they gladly impart their exertions and their money for its spread and stability."

The following quotation will give the reader a general idea of the drift and purport of Mr. Philip's little work.

"It is a singular fact," says Mr. Philip, "that we have no treatise on the Love of the Spirit. The Spirit is, however, the gift of God and Christ to the world, as well as to the church. His mission embraces both the world and the church, just as the love of God and the death of Christ embrace them, John xvi. 8. Accordingly, quite as much is said in Scripture to commend them to the confidence of both; as to demonstrate their absolute and universal need of the holy influences. But how many overlook this fact. In general the unconverted and undecided, turn their need of the Spirit into apologies for delay. They think of this grace, as power rather than love; and thus imagine that they may safely wait for it. Many of the penitent also, although penetrated with a sense of their need of the Spirit, are yet very doubtful, whether he will work all that in them, which they feel to be necessary for them. They are afraid to calculate upon the exercise of his power in their own case. And not a few even of those who can hardly doubt that he will carry on the good work he has begun in them, are evidently more influenced in their hopes by his power and faithfulness, than by his delight in his work, or his love to the subjects of it. They are not so much at home when they speak of the love of the Spirit to their souls, as when they speak of the love of God and of the Lamb."

It must be admitted, that Mr. Philip has here chosen an unbeaten track, and pursued it with an unfaltering step. He is a writer who never descants upon dull common-place topics, never steals his materials in wholesale or retail quantities, and then weaves a disguise to hide the theft. His thoughts, his arguments, his illustrations, are all his own. And beside this unquestioned claim to originality, his composition is here and there enlivened by touches of beauty and brilliance, which charm like the gleams of sun-set on the landscape. But the chief excellence of Mr. Philip is the deep-toned seriousness which runs through his writings. He bows with entire submission to the authority of Holy Scripture; he bears in mind the unspeakable worth of immortal souls, and appears tenderly solicitous to win them, and lead them to Christ. Having said thus much in commendation, we frankly confess that something is wanting which we hardly know how to designate; something to fix the reader's attention, to assist his memory, to deepen and perpetuate his devout impressions. Even when our author's language is simple, his ideas have a certain degree of abstraction and vagueness, by which they escape in spite of our efforts to retain them. We suggest to Mr. P., whether a few palpable facts, rousing interrogatories, and searching appeals, would not give additional value to his composition? The hint we are persuaded will be taken with good feeling, whether he adopt it or not. We cannot doubt that this work, like the other productions of his pen, will be useful to many a serious enquirer, and many a humble Christian, who is evidently pressing after higher attainments in the divine life.

Mr. P. Hall's four sermons on the work of the Holy Spirit, in the salvation of sinners, differs widely from the volumes we have above attempted to characterise. They are the warm effusions of the pulpit, which the author probably never expected to appear in print. The first sermon is on "The Drawing of the Father," the second on "Return to God," the third on "The Seal of the Spirit," and the fourth on "Life in Christ."

Mr. H. appears truly in earnest to magnify the riches of divine

grace, and to do good to souls; but while we give him credit for the purest intentions, we are compelled to say, that some of his statements do not appear to us to possess theological accuracy. In the first sermon, when he specifies the obstacles which keep men from coming to Christ, he tell us, they may be all reduced under two heads. "The want of will, and the want of power." Now we confidently affirm, that there is in the case before us, no ground for this distinction. Let the first obstacle be removed, viz. let the will be thoroughly subdued to acquiescence with the call of the gospel, and there remains nothing to hinder any man from coming to Christ. "No man can come unto me," &c. is only another form of expressing the corruption and obstinacy of the will. Mr. Hall does not discover any taint of the antinomian leaven, but on this point, he needs to study what our best divines have written on natural and moral inability. From the spirit which breathes in every page of these evangelical discourses, we cannot doubt but he will receive our friendly animadversion in good part; for we assure him, that our wish and prayer is, that he may become to many souls a savour of life unto life.

FOREIGN THEOLOGICAL LITERATURE.

German Commentaries on the Epistle to the Romans. By Röchert, Ohlshausen, Köllner, and Reiche.

(Continued from p. 50.)

In order that our readers may be able to form some idea of the spirit and ability of the works here specified, it will be proper to furnish them with an extract or two, in which the views of the writers, and their manner of treating the subject in hand, are favourably developed. The first is from Ohlshausen's Introduction, § 5, which is entitled, *The value and peculiar character of the Epistle.*

"The Pauline Epistles may be divided into three classes; dogmatic letters of instruction; practical letters of instruction; and letters of affectionate friendship. To the last class belong the Epistles to the Ephesians, Philippians, Colossians, and to Philemon, all of which presuppose the existence of the common faith, and have for their object its perfection, and the confirmation of brotherly love. Those writings which I have designated practical letters of instruction, are principally occupied with the external state of things in the church. The Epistles to the Corinthians, and to Timothy and Titus, besides adverting to certain doctrinal points, present us with a special view of the ecclesiastical relations of the Apostolic age. The Epistle to the Romans, on the other hand, together with those to the Galatians and Thessalonians, manifestly belong to the first class of dogmatic letters of instruction. In regard to contents, it is most nearly related to that addressed to the Galatians. Both treat of the relation of the law and the Gospel; but there is this difference, that while that to the Romans treats the subject altogether objectively, it is treated in the Epistle to the Galatians polemically, in opposition to the Judaizing Christians. The latter Epistle also confines itself exclusively to this relation, and disposes of it more briefly than is done in that to the Romans, in which it is argued in the strictest sense of the term

didactically, or rather scientifically, inasmuch as the doctrines of the depravity of human nature, without which it could have no foundation, and of the divine purpose, which furnishes the key to the transfer of the Gospel from the Jews to the Gentiles, are likewise discussed in a connected manner. Hence it may be affirmed that this Epistle contains a system of Pauline dogmatics;—all the essential points which the Apostle was accustomed to bring prominently forward in his treatment of the Gospel, being here developed at large. Nor could any thing have been more appropriate than his developing these subjects, as the Apostle of the Gentiles, to the Christians at Rome, since that city might be considered as the representative of the Gentiles as Jerusalem was of the Jewish world. The Epistle to the Romans is thus a letter at once to all Gentiles and Gentile Christians (as that to the Hebrews was to all Jews and Jewish Christians), and in consequence of this its importance, its contents have become the basis of all doctrinal development in the western church, according to the process through which she has passed. There is in human nature a continual tendency to abandon the essence of the Gospel, and fall back to the law. When the church was first founded, it was apparent how difficult it was to rise superior to the legal principle, and to establish the simplicity of evangelical truth. Even those who had experienced the power of the Gospel, as the Christians of Galatia, were liable to error, and to be drawn away to Old Testament views of the law. Afterwards, during the middle ages, a new system of legality developed itself in the bosom of the church herself, and the righteousness of faith without the works of the law, was totally misapprehended. By the light of the Divine word, and principally by the careful, profound, and experimental exhibition of the doctrine contained in the Epistle to the Romans, the reformers again found the original doctrine of the righteousness which comes by faith, and thus anew built the church on her indestructible and eternal foundation. From the middle of the eighteenth century she once more sank down into legality in the rationalistic-neologian direction which has since prevailed; and if the most recent period has succeeded in rediscovering the pearl of faith amid the ruins of a desolated church, it is chiefly to be ascribed to the representations made by Paul in this Epistle, which are not only comprehensive, but convincing to every mind which requires information on the subject.

“But as the church at large has always been in great danger of losing evangelical truth, and readopting the legal principle, we likewise find the same danger in the experience of individuals. All sense of sin, and every attempt to be freed from it, proceeds from an endeavour to keep the law of God, either as existing in the conscience or in the external revelation. It is not till the attempt is found, in its prosecution, to be in vain, that a correction is produced, that there must be another way which leads to life. From this feeling of the necessity of redemption faith comes, by the preaching of Christ, and along with it, regeneration, the transformation of the entire inward man, and the impartation of all the powers of the divine life. Yet, since, the old man still remains alive, in whom sin dwells, there is a danger of going back to the law, which becomes the more alarming when there is a feeling sense of remissness in combating against sin, and of an inclination to draw false comfort from the merits of Christ.”

Our extract from Rückert will contain his exposition of the phrase *δικαιοσύνη του Θεου*, Rom. i. 17.

“In what respect the gospel is a fountain of salvation for believers is declared ver. 17, in which, at the same time, the principal proposition is laid down, which from ver. 18 to the end of the viiith chapter is partly elucidated, partly defended against objections, and carried out to its necessary consequences. This verse, however, possesses difficulties altogether *sui generis*; and the most unprejudged philosophical interpreter will always acknowledge that philology is here of no avail, and cannot possibly conduct him aright. This remark applies to the leading idea, not only of the verse itself, but of the whole epistle—that of *δικαιοσύνη*. Not to give an explanation of it at this place is impossible: for to omit it, would be to

deprive the reader of the thread to conduct him through the epistle, which must otherwise prove to him a mazy labyrinth. The difficulty, however, of this explanation must at once appear, when it is stated that, among all the interpreters with whom I am acquainted, scarcely two are to be found, who entirely agree, and I must confess, there is not so much as one to whose views I could subscribe. I shall therefore attempt a method of my own; and when this is done, examine the principal expositions of others.—*Δικαιοσύνη* denotes, not only in the N. T. generally, but also in certain parts of the writings of Paul himself, righteousness or virtue in general, see ver. 13, &c. 2 Cor. vi. 14, ix. 10. Eph. iv. 24, v. 9, vi. 14. The phrase *δικαιοσύνη Θεου* would, at first sight, seem to convey no other idea than that of a property or perfection of God, or something in God analogous to righteousness or moral rectitude. But if we attempt to introduce this idea into the present passage, it will at once be seen that it neither suits the text, nor the doctrine of the apostle, of which every reader must be supposed to know at least so much, that it vindicates no claims to the divine justice. If we have recourse to Hebrew usage, according to which צדק and צדקה are used even where we can only conceive of the *goodness* of God, we should obtain a meaning, which in itself is not to be condemned: 'in the gospel, the goodness of God is manifested to those who believe.' It cannot, therefore, be matter of surprise that we find expositors, who thus construe the phrase in the passage before us; such as Schöttgen, Semler, Morus, and at bottom Rosenmüller, who translates: *beneficium*. But to the rejection of this construction, I am led, 1. By the observation that in truth the Hebrew words just quoted signify nothing but righteousness, in so far as the Jewish people expected the divine benefits, not so much from the free goodness of God, as much more from his covenant fidelity, and in so far regarded them as proofs of his truth and rectitude. See my Christ. Philos. pt. i. p. 416, &c. 2. This idea will not suit other passages in which *δικ. Θεου* occurs, as ch. iii. 21, 22, 25, 26. x. 3, which passages obviously treat of the great object of the epistle. Paul cannot have employed this expression differently in the proposition of his theme, than he does in the discussion of it. Here, therefore, the province of philological enquiry closes, and we are compelled to proceed by another path, which I may call the historico-dogmatical: viz. to develop from the ideas which Paul brought with him out of a state of Judaism, how the leading conception of the doctrine of salvation which he preached, presented itself to his mind, in order that we may obtain a key by which to unlock all the several passages. Now צדק, Greek *δικαιος*, was the highest ethical idea of the Hebrews. It denotes, indeed, like all moral terms, some individual virtue; but it not only constantly inclines to a more indefinite universality, but also designates one who has reached the highest perfection, of which the Jews had any notion; namely, the perfection of him who has entirely fulfilled the law of God. But as all legal virtue is selfish, the idea of reward, (*i. e.* the divine approbation and the blessings springing from it,) was combined with it. צדק, therefore, was one who had by an uninterrupted observance of the law, acquired the approbation of God. His condition, when expressed by a substantive, was that of צדקה, *δικαιοσύνη*. Consequently *δικαιοσύνη* is the state of one who is subject to law, who by his obedience to the law, renders himself an object of the divine love. It is a *δικαιοσύνη*, not merely before the tribunal of conscience, but before that of Jehovah: *δικ. ἐνώπιον τοῦ Θεοῦ*, or *παρά τῷ Θεῷ*; it originates in obedience to law, consequently depends upon the law, and is thus *δικ. ἐκ τοῦ νόμου*; and being man's own acquired property, is *ἴδια δικ.* All this we are taught by Paul himself. He shews us that the Jews sought after *δικαιοσύνη* (Rom. x. 3. Comp. ix. 30, &c.); that Moses describes the *δικαιοσύνη ἐκ τοῦ νόμου* (x. 5, where the words *ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς* clearly shew us the nature of this *δικ.*); he admits, also, that whoever really fulfils the law, will be just according to God's own judgment (*παρά τ. θ.* ii. 13); he calls such a *δικ.* one

that is self-acquired, or which properly belongs to the person who has acquired it (x. 3. Phil. iii. 9.) It is further evident, that if man could acquire this *δικ.* himself, he would, according to the ideas of the Hebrews, have a claim to those rewards, with a view to which it was rendered; consequently, in blessing him, God would only give him what he had merited, or that which was justly his due. But now the question was: Is it, or is it not possible for man to become *δικαιος*? That no one could be such from his birth, was obvious from the nature of the case, since the fulfilment of the law must precede *δικ.*; but that it was attainable, it was scarcely possible for a Jew to deny. But here the Pauline-christian view divaricates entirely from the Jewish. By a long course of vain effort under the law, Paul had reached the conviction, that it was impossible for man to render it a perfect obedience, consequently that he could attain to no *δικ.* of his own; the result of which conviction was, that on another way of salvation being presented to him, or rather being forced upon him, he entirely abandoned Judaism, and adopted it without any reserve. From that time he taught mankind, and the Jews in particular, that they had not only not fulfilled the law, (Rom. iii. 9—19); but that they could not fulfil it, (vii. 7, &c.); yea, that God himself, mankind having become sinners, had so ordered it that they could not do it, in order to magnify the glory of his grace, (xi. 32. Gal. iii. 22.) Men, both Jews and Gentiles, without exception, have sinned, and rendered themselves incapable of fulfilling the law, which only plunges them more deeply in sin (iii. 23. viii. in var. places); to obtain *δικαιοσύνη*, therefore by the law is impossible (Gal. ii. 16, 21. iii. 21); the law only works death. Now since there is but this one way of obtaining a personal righteousness, namely, by rendering a perfect obedience to the law, and this is shut up, we must either relinquish all idea of becoming *δικ.* and thus remain obnoxious to unavoidable perdition; or we must find a deliverer, who will knock off our shackles, (vii. 25,) and impart to us a *δικαιοσύνη*, which, indeed in such case, will not be self-acquired, but a matter of pure favour. Such bestowment, however, can only be made by God. If, therefore, man who is *ἀδικος* is to be become *δικαιος*, he must be made so by God, which can only be done, by his cancelling his past guilt, and henceforward treating him as if he were *δικαιος*, which strictly speaking he is not. To express this, the term *δικαιοῦν* must be employed, which explains to us such passages as iv. 5. Gal. iii. 8. (In the LXX. the word signifies to absolve. Exod. xxiii. 7. Isaiah v. 23, it is used for פָּדַי.) Now God has actually effected this by making atonement for the sins of the world by the death of Christ: so that from that period, he offers *δικαιοσύνη* to all, without any merit on their part, merely of grace—altogether gratuitously—with this only condition, that they receive the salvation, which he has provided, with believing confidence, just as it is presented to them. (iii. 20—30. iv. 5. v. 1, 9. Gal. ii. 16. iii. 11.) This *δικαιοσύνη* then is not *ἰδία*; it is not *ἐκ τοῦ νόμου*, but *ἐκ τοῦ Θεοῦ* (Phil. iii. 7; it is wrought out or rendered possible by the death of Christ, who is on this account called our *δικαιοσύνη* (1 Cor. i. 30); it is given by God to such as believe (Comp. iv. 11, 13. *δικαιος. πιστεως*, i. e. *ἐκ πιστεως*, *genit. subj.* or *causa efficientis*; v. 17. *ὁποσα της δικ.* 21. ix. 30. x. 6. Gal. v. 4, &c.) It consists in the state (or the relation to God) of him, whom God has by pardoning his sins, received into favour, to treat him as *δικαιος* out of mere grace, and to impart to him the enjoyment of his rich goodness. God is the Author, Christ the Mediator, the recipient sinful man, the medium faith in the finished atonement, and the promise made in the gospel."

We shall not trouble our readers by extending this extract to an exhibition of the numerous and discordant opinions of other expositors, but proceed to lay before them one from Reiche, on the very important term *ἡλασθηριον*, Rom. iii. 25, and with it close the present article.

—“*Ἰλαστήριον*, from the adjective *ἰλαστήριος* (*ἰλῶω*) belonging to atonement, possessing and exercising expiatory power, like *καυτήριος*, *σωτήριος*. Erasmus, an article in the Berl. Bible, 1750, p. 578, Wahl and Vater take it to signify *reconciliatorem*. It is never, however, used by itself, of men, but only of things which possess an atoning virtue. Besides, to construe *ὃν* with an adjective following is harsh. According to Goodwin, Moses and Aaron, I. 1. Icken de propitiatorio, I. 2. Piscator, Limborch and Semler, the neuter signifying that which atones, the atonement, stands for the concrete, just as Christ is said, 2 Cor. v. 21, to be *ἁμαρτία*. Thus also the Syriac, and perhaps the Vulgate *propitiationem*, which Elsner and Moldenhauer propose. But the neuter appears too indefinite and frigid for the intuitive style of the apostle, and the tone of the passage before us, in which we naturally expect a word that will furnish some determinately physical or spiritual view of the subject.

“On consulting the *usus loquendi* of the apostolic age, we find two significations of the words as a substantive: 1. It is unquestionably used to signify the covering of the ark of the covenant. The LXX. often translate *כָּפֶר* (*כָּפַר*) to cover, especially in Piel, to cover, remove, expiate sin) by *ἰλαστήριον*. They either had respect only to the signification in Piel—that which belonged to atonement—a covering; or they expressed both significations of *כָּפַר*, on the principle, that the lid or cover of the ark was called *כָּפֶרֶת* on account of its being sprinkled with the blood of atonement. The latter is the more probable, since they combine *ἰλαστήριον ἐπιθεμα*, Exod. xxv. 17. xxxvii. 6. of which phrase *ἐπιθεμα* has unjustly been supposed to be a gloss. Josephus, in his Antiq. translates it properly by *ἐπιθεμα* alone. Nevertheless, in the time of the apostles, *ἰλαστήριον* was very commonly employed to denote the lid of the ark, Philo Vit. Mos. III. p. 668. *ἐπιθεμα προσαγορευομενον ἰλαστήριον*; de profug. p. 465. *τὸ ἐπιθεμα τῆς κιβωτου· καλεῖ δ' αὐτον ἰλαστήριον*. Heb. ix. 5. In the former of the passages just adduced from Philo, *πῶμα ἰλαστήριον* also occurs, from which it is evident that usage had a constant regard to the adjective signification of the term. The *ἰλαστήριον* was a golden plate which lay upon the ark of the covenant. Between the cherubim which overshadowed it was the invisible throne of Jehovah; and Jehovah himself was conceived of as present, Exod. xxv. 22. Num. vii. 8. 9: here the clouds of light, the veil of the deity, appeared. On this lid the high priest sprinkled the blood of the animals sacrificed on the day of atonement. Lev. xvi. 13. Buxtorf. Exercitt. hist. Bas. 1659. Vitringa de mysterio aurei arcæ fœderis operculi 1692. Jahn Archaeol 3. 243. 2. Another substantive signification, namely, that of *expiatory sacrifice* (Scil. *θῦμα ἱερείων*) according to the analogy of *χαριστήριον*, 2 Macc. xii. 42. *σωτήριον*, *τα γινεθλα*, *τα ἐτήσια*, seems also to be sufficiently established. In the passage, indeed, in Joseph de Macc. 17. *καὶ δια τοῦ αἵματος τῶν εὐσεβῶν ἐκινῶν καὶ τοῦ ἰλαστηρίου τοῦ θανάτου* (atoning sacrifice of death, just before called *ἀντιφύχον*) *ἀντων ἢ θεία προνοία τοῦ Ἰσραὴλ διέσωσε*, the *τοῦ* appears to be spurious—in which case *ἰλαστήριον* belongs to *θανάτου* as a proper adjective. More unexceptionable instances we have in D. Chrysost. Orat. II. p. 184. *ἰλαστήριον*, *Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ ἰλαίᾳ* (Conf. Bos ellips. p. 18); Symmachus, Gen. vi. 14. *ἰλασεις ἰλαστήριον*, which is only a different form of the same word; the Scholiast in Apollon. Rhod. II. p. 287, *ἰλαστήριον*, pincular offering, Hesych. Suid. *καθαρσιον*.

“Which now of these two significations is here the preferable? The fathers for the most part adopt the former, and are followed by Luther, who renders it (*Gradenstuhl*) throne of grace, on which phrase see Lund's Jewish Antiq. Buxt. Vitrin. Deyling. Wolf. Ernest. Carpz. Flatt. The point of comparison is viewed differently by each of these interpreters, but most arbitrarily by Carpzov. 1. *Ratione officii*, tegit et expiat peccata nostra. 2. *Ratione inhabitationis*,

omnem plenitudinem Deitatis in se habet. 3. Ratione coronæ, regia splendet majestate. 4. Ratione ritus, adpersione sanguinis hilastici delet peccata populi. 5. Ratione tutelæ adumbrat suos ut sub ejus alis habitent et delitescant, Comp. Vitrin. Archisynogog. ix. Deyling. Wolf. The moderns place the resemblance in the symbolical representation, or also in the manifestation of grace, Comp. Tholuck, who after defending this signification, at last gives it up. Besides the undeniably greater security of the meaning, it may be alleged in favour of this interpretation, that *προεθετο* refers to something that is visible, see Venema in De Brais, and Flatt; still the sacrifice, whether proper or figurative, is conceived of as something presented to the view of all. There are, however, the following objections to its adoption (see Cler. Heum. Moldenh. Koppe, Morus, Rosenm.):

—1. A lid or covering is not *placed before προεθετο*, but *laid upon ἐπιθεται* (ἐπιθεμα.) 2. The comparison would only hold, if the cover itself had possessed atoning virtue or significance. But both consisted in the entire sacrificial transaction, namely, the shedding of the blood, of which the besprinkling of the covering of the mercy-seat, as the throne of Jehovah, was only accessory, not essential. That the later Jews have indulged in particular speculations respecting the covering, and considered it to be sedem expiatoriam, or signum gratiæ, or regarded it as possessing a real or symbolical power in reference to expiation and pardon, is more than the rabbinical learning of Vitringa, Deyling, and Schöttgen has been able to prove. All that they have had it in their power to adduce, is a statement of Aburbanel, that the Cherubim had a higher signification, and a marginal gloss of the Tract. Berachott, cap. 3., that heavenly truths shine forth from the types of the tabernacle and the Holy place. The allegories of Philo lib. de prof. μῆμα της ἰλεω δυναμεις, de vit. Mos. συμβολον εἰκει φυσικωτερον (naturale, evidens) της ἰλεω του Θεου δυναμεις cannot be regarded as a popular Jewish mode of representation; besides, this philosopher derives it from the Greek etymology of the word. 3. At all events, to understand such a comparison, presupposes a profound acquaintance with more recent Jewish symbolism, which the Apostle could not attribute to his readers. That the act of atonement was so important in the estimation of the Jews, that the most minute parts of traditional interpretation, must have been communicated by the Jewish Christians to their Gentile brethren (Tholuck) cannot be admitted: such minutæ belong rather to the rabbins. To this argument it may, indeed, be replied, that Paul did not always take into the account, what would be understood by all; Gal. iii. 20., 1 Cor. x. 1. Still, however, there must have been an obscurity in the brief allusion to the lid in its supposed reference to Christ, even to those who were initiated into its symbolical signification. 4. The comparison itself is harsh, destitute of dignity, and the mixture of two metaphors, the sacrificial animal, (ἐν αὐτον ἁματι) and the lid on which the blood was sprinkled, is repulsive, and disturbs the sense. Rosenm. num Christi sanguis dici potest affusus esse ipsi Christo, quasi ipse similis esset ariæ fœderis operculo? Comp. Morus and Rückert, Tholuck's remark, that similar instances of mixed metaphor occur in the Epistle to the Hebrews in reference to Christ, does not enervate the objection, since the different figures there employed are particularly introduced and developed, but not melted into one in the same proposition. Accordingly in more recent times, the greater number of expositors, as Clericus, Elsn. Kypke, Krebs, Heum. Molden. Mich. Koppe. Flatt. Höpfner, have declared for the interpretation, to which no difficulty attaches: *He hath exhibited him as a propitiatory sacrifice*. Under this symbol Christ is frequently represented by the Apostles, Eph. i. 7. v. 2. 1 Pet. i. 19. ii. 24, Heb. ix. 14. John i. 29. Schwartz de Soloecis, N. T. c. 23, supplies μῆμα, propitiatory monument, and refers to Josephus Antiq. 16. 7. 1, but there the word μῆμα itself occurs, and Rückert, who is unable to come to any other decision, expresses the idea generally; *means of propitiation*.

THE EDITOR'S TABLE.

The seventh and eighth volumes of the *Miscellaneous Works of Adam Clarke, L.L.D., F.A.S.*, being the third and fourth volumes of his sermons. 12mo. London: Tegg and Sons. 6s. each.

A Sermon on Popular Influence in the extension of religion. By C. J. Midleditch, Ashdon, Essex, 8vo. London: Wightman.

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TRANSACTIONS OF THE CONGREGATIONAL CHURCHES AT HOME AND ABROAD.

CORRESPONDENCE WITH EVANGELICAL CHURCHES ON THE CONTINENT.

Brighton, 14th Sept. 1836.

To the Secretaries of the Congregational Union of England and Wales.

DEAR BRETHREN,—Resuming the narrative of my continental tour on behalf of the Union, I beg to inform you that I proceeded from Lyons direct to Geneva, which I reached on Saturday, the 9th of July last. You may easily conceive that it was not without peculiar emotion that I approached, for the first time, this ancient and celebrated city. Being personally acquainted with Dr. Malan, I went, on the Lord's day morning to his chapel, which is beautifully situated in his own garden, without the city walls. In this delightful retirement I found the excellent pastor placed at the communion-table, examining his catechumens during the hour before the public service. The chapel is plain but convenient, and will accommodate about four hundred hearers. The congregation, both morning and evening, consisted chiefly of females. The discourses were sound in doctrine, and adapted both to the saint and the sinner. The Doctor thought it right to be particularly pointed in his reprobation of the modern notions respecting the coming of our Lord, as the Millenarians in this quarter are numerous. During this Sabbath I visited nearly all the other places of worship, which I found but thinly attended. Here, as everywhere, I had to inquire "Where are the *men*?" This city presents, indeed, a perfect contrast to Paris on the Lord's day, as to outward appearance. The shops are almost all closed, and the morning is comparatively quiet, externally; but look into the cafés, the estaminets, and such places, and you will find them filled with the *men* of the city. As the day advances, they appear in the streets and public walks, and in the evening, the whole population, men, women, and children, are to be seen on the promenades, and especially on the small islet in the lake, around the statue of their idol, Rousseau! A feeble attempt has been recently made to erect a statue of Calvin, but it is not likely to be carried into effect. Were the clergy of Geneva his true successors, the case would have been reversed; but what can we expect from four or five and twenty pastors, only two of whom are not Arians? Such is my *authentic* information on the spot. And this lamentable state of things extends to the whole canton of Geneva, so that out of the whole number, amounting to near fifty, nine-tenths at least are said to be Arians!

As Dr. Malan entered very cordially into the object of the Union, and was also very desirous that my visit might prove the occasion of a more close connexion between himself and the other evangelical pastors of Geneva, he wrote to most of them - indeed to all, I believe, who were not absent from home—requesting them to meet at his house on the evening of Monday, the 11th of July. To this invitation I am sorry to say only *one* acceded—Professor Gausson. Of course the intention was defeated; and I could only introduce the subject to our brethren *individually*, whereas I had hoped, with Dr. Malan, that it would have engaged their united attention: and, after all, I am fully inclined to believe that it would, had not the unhappy question of *establishments* operated as the latent cause of prevention. I may possibly be in error in this opinion; but if otherwise, I cannot understand why so many pious, learned, excellent ministers, united in doctrine substantially, and living on the most friendly terms personally, should have felt any difficulty in meeting together for conference on the subject of fraternal Christian Union, especially as, on conversing with them separately, I could find no reluctance to enter into our object, but much the contrary. The only instance of hesitation was in my interview with Professor Merle d'Aubigné, who, while approving of the general object, adverted to some papers in the Con-

gregational Magazine, which appeared to him to bear too hard upon our ecclesiastical establishment, and to be hostile to the evangelical party connected with it. I could, therefore, only communicate to him our Declaration and other papers, and leave them for his perusal. Indeed, I found this necessary for the vindication of our *orthodoxy*; as M. Gaussen, as well as others elsewhere, had conceived the idea that our body was tainted with the *socinian* heresy. Such an impression, of course, must have arisen from misrepresentation, nearly allied to slander, as it could never have been received from the writings and official documents of the congregational body. I was happy, therefore, to have the opportunity of removing this false impression.

During my short stay at Geneva, I became acquainted with M. Empeytaz and M. L'Huilier, two of the pastors of the evangelical church assembling in the Bourg-de-Four. M. Guers, the second pastor of this congregation, was from home. In several interviews, more particularly with M. L'Huilier, I explained the object of our Union, which was cordially approved, and every affectionate desire expressed to co-operate with us. This church, formed entirely on congregational principles, arose from the labours of M. Empeytaz, who, while a student of theology at Geneva, embraced the atonement and divinity of our Lord, and separated from the establishment in consequence; preaching, as opportunity was afforded, and being exposed to the rage of violent and lawless persecution. From the year 1811, however, to the present time, the church has continued to acquire strength and stability; and, though malignity has hunted it from place to place in the city, it still maintains its position, and is "enlarging the borders of its tent."

From this church Felix Neff and Henry Pyt went forth; and, since 1829, it has cherished within its bosom an academy for home-missionaries, named *L'Ecole d'Evangelistes Instituteurs*. These labour in connexion with a society for evangelization, formed by the unestablished congregational churches at Vevey, Neuchatel, &c. &c. This is a distinct society from that named *La Société Evangelique de Genève*, which stands in connexion with the reformed churches — *non-établies*, as they are termed, i. e. whose pastors receive no endowment from the government, and who, like M. Monod, of Lyons, may have been formally deposited for conscience' sake.

Thus there are at Geneva four distinct protestant connexions. First, the reformed *établies*, or endowed by the government, nearly all said to be Arian, Socinian, or in some other mode heterodox, yet professing a Calvinistic creed. Next, the reformed *non-établies*, having one chapel, *the Oratoire*, to which is attached a theological institution, with four professors. Third, Dr. Malan's congregation, *Près l'Evêque*; and, lastly, the church at the *Bourg-de-Four*. These three latter separate congregations possess seven or eight ministers, and are in number together about seven hundred. This is the evangelical strength of the city of Geneva. It is to be regretted, I think, that it is not more combined by visible and organized relations. But this remark will equally apply to towns and cities among ourselves. I trust that the holy principles of the Congregational Union will, more and more, expand into their full and permanent development, displaying the varied beauties of christian fellowship, and perfumed with the fragrance of christian love. I ought not to omit my acknowledgments to Dr. Malan and Professor Gaussen for their hospitable and kind attentions.

Leaving Geneva, I proceeded along the beautiful Lake Leman to Villeneuve, and the valley of Chamouni, for the purpose of viewing Mont Blanc and the Glacières. The sublimity and awful grandeur of these scenes are beyond all description, and leave indelible impressions of the Almighty Creator. It is painful, however, to witness in these valleys the number of crosses and shrines at every corner; some erected in 1834, by the zeal of popery, and promising indulgences to those who shall perform before them certain acts of penitence, faith, &c. Surely there is abundant room for protestant missions in these "dark vallies of the shadow of death!"

On my return, I had the opportunity of spending a Sabbath at the pleasant

town of Vevey, near the Castle of Chillon, on the lake. In the forenoon I attended a catechetical exercise held in the school-house attached to the protestant churches; the service was well conducted, and the place was filled chiefly with females, to the number of one hundred and twenty. In the afternoon I attended the protestant worship in one of the churches, the other being closed; a number of infants were baptized, and the congregation consisted of but few beside those interested in the ceremony. The venerable pastor preached a good discourse; one suited for a missionary service, rather than the occasion, wherein he lamented the apathy of his neighbours, and looked forward to better times. In the evening I attended at the congregational church, of which M. Rochat is the pastor; but, he being absent from ill health, his place was supplied by the senior deacon, who gave a pious exposition of a psalm, and prayed with much fervour. The chapel is commodious, and there was a pretty good attendance. Poor M. Rochat is suffering from the effects of a violent attack on his person, four years since, by a mob of persecutors in his chapel, while engaged in divine service. This outrage, however, proved the occasion of an amendment of the laws, which placed all worshippers of God under equal protection from insult.

From M. Recordon, one of the pastors of the reformed church at Vevey, I received not only a kind welcome and much encouragement in the prosecution of my mission, but also some considerable information respecting religion in the Pays de Vaud. M. Recordon referred immediately to the volumes of the Congregational Magazine, which he regularly peruses, and was therefore quite prepared to enter into the views of the Union.

The following statement I received through the kindness of M. Recordon:—

(Translation.)

"The national church—Presbyterian, Evangelical, Reformed—of the Canton de Vaud, has 159 pastors with charge of souls, besides seven deacons, or pastors without a parish.

"The national clergy is divided into four classes, or colleges, each presided over by a dean:—the class of Lausanne and Vevey; the class of Morges; the class of Yverdon and Orbe; and the class of Payerne.

"We reckon about 173,000 persons belonging to the Vaudoise church. This population is unequally distributed among the 159 pastors. We have, on an average, one pastor for 1,088 individuals.

"Sixty-three parishes exceed the average; many have more than 2,000, 2,500, and even 3,000 souls. On the other hand, we have 19 under 400; 17 under 600; 14 under 800 souls.

"We can say that more than a *hundred* of these pastors, or their suffragants, faithfully preach the gospel; the rest, perhaps, are only orthodox. In more than *fifty* parishes the religious awakening has appeared to a greater or less extent.

"Our young ministers study at Lausanne; the instruction there is orthodox. On being ordained by imposition of hands, they bind themselves to teach nothing contrary to the Helvetic Confession of Faith.

"There are *ten* evangelical societies in the canton, employed in spreading the Bible and religious tracts, and in collecting donations for the missions, as well as in other ways suitable to advance the kingdom of God.

"A missionary institution, founded at Lausanne, has been obliged lately to be closed for want of students. A society for the *sanctification of the Sabbath*, founded at Vevey, two years since, makes very encouraging progress.

"A popular journal, intituled '*La Feuille Religieuse*,' published in numbers at the rate of 36 *per annum*, is much circulated in the canton. The editions are of 2,500 copies, and the subscription is 20 batz (i.e. 2s. 6d. sterling) *per annum*."

M. Recordon received with much pleasure our Declaration and Addresses, and engaged to circulate them amongst the ministers of the canton at their next meetings. I made similar arrangements also with M. Durand, the deacon of M. Rochat, for M. Olivier, of Lausanne, and others of that vicinity.

At Geneva I was informed by M. L'Huilier that a new sect of Baptists has sprung up in Vevey and the neighbourhood of the lake, whose leading tenet is, that, in addition to any previous baptism, believers are to be baptized for *perfect sanctification*, and that this blessing really accompanies the rite! Would that it were true! Surely we should all, without exception, be rebaptized.

I have only to add, in connexion with this part of Switzerland, that a constant intercourse is maintained among the evangelical churches by means of epistolary correspondence. Each pastor addresses a letter *monthly* to the secretary of the Evangelical Society, who makes those extracts respecting the state of religion which he thinks most edifying and useful; and in return sends to each pastor a lithographed circular once in three months. This quarterly letter is read with much interest, and it promotes greatly the common sympathy and zeal of the churches. Indeed, they are acting, it must be confessed, with great energy, and are making great inroads on the bad cause of infidelity and superstition.

In proceeding from Vevey, it was my intention to make some arrangements at Berne, where, through the kindness of Dr. Malan, I had an introduction to M. Schaffter, pasteur, and M. de Tavel de Rovéréa. But I was, from circumstances, very reluctantly compelled to pass through Berne without any other stay than for necessary refreshment, and proceed to Basle. Dr. Malan had furnished me with an introduction here to M. Blumhardt, inspector of the Missionary Institution; but, on calling, I found that he had, early on that day, left home, it being the first day of their summer vacation. I was, however, received in a most friendly and hospitable manner by his assistant, M. Ruchelen, who entered very cordially into our views. With him I left the Declaration and Addresses, which he undertook to circulate, and also to procure the insertion of an article which I drew up for that purpose, on the objects and proceedings of our Union, in a local religious journal. The anniversaries of the Bible, Missionary, Jews, Education, and Tract Societies, take place at Basle, about the middle of June. That is, therefore, the period when it would be practicable to hold some fellowship with our fellow-Christians of this region. The Confession of Basle, which is their standard, differs but little from the Confession of Augsburg; and, as far as I could gather, many would be happy to reciprocate our friendly communications. Had I been so happy as to see Professor Blumhardt, I believe that I should have been able to make some more definite arrangement; but I doubt not that he would, from his known Christian urbanity, be ready to receive any written communication on the subject of the Union.

Leaving this ancient and renowned place, I proceeded on my journey to Strasbourg, where I was so happy as to have an introduction from Dr. Malan to M. Major, pastor of a separate Lutheran congregation. This Christian brother entertained me hospitably, and I had the pleasure of spending a Sabbath with him. His service is in the German language, which prevails here more than the French. He invited me to preach to his people in English, and he interpreted into German. M. Major was formerly a missionary in the Ionian Islands, and is now a most able and devoted minister, acting on his own conscientious views of the kingdom of our Lord, wherein I was exceedingly gratified to find that our views almost entirely harmonized. My friend—for so I am, by his great kindness, entitled to call him—coincided cordially with the object of the Congregational Union, and engaged to promote it in his vicinity as far as practicable. I am not without hope that we shall have the pleasure of seeing M. Major at our next assembly in May, 1837. This he himself much wishes; and, if it can be accomplished, I have a presentiment that much good would arise from his visit amongst us. He is a person capable of informing us extensively respecting the state of religion in Germany; and he has the advantage of speaking English fluently. At all events, he has engaged to transmit in writing some statistical accounts, in which we shall be much interested.

The situation of M. Major at Strasbourg is very peculiar; and, from the stand which he has made for the truth and purity of Christ's church, I consider that he has a particular claim on our sympathy and esteem. He has been long an object of envy, jealousy, and, if actions speak, of hatred, by those have not "the love

of the truth." But, supported from above, he perseveres, and his labours are blessed to the salvation of many. Children and youth engage much of his attention, and he has under his roof a missionary seminary preparatory to the college and the theological institution. This active zeal is the cause of the opposition which he experiences from almost all the other clergy of Strasbourg. M. Härter an evangelical and most pious minister of Strasbourg, is the only exception. These two excellent men, to a certain extent, co-operate in good works. M. Härter is the most popular preacher in the city. I had the pleasure of hearing him in the *Temple Neuf*, which was crowded, and which will seat upwards of two thousand persons. Indeed, I stood through the whole service, as every seat was occupied. This is not the case when the other pastors preach: but this is easily accounted for, as I understand they preach "another gospel," such as the gospel of geography, astronomy, political economy, and not the gospel of our Lord Jesus Christ. Yet they are all "Calvinist Reformed!" This inconsistency between profession and practice is beginning to create dissatisfaction, and the same question is raised on the continent respecting orthodox endowments held by heterodox ministers, which has lately been determined in Lady Hewley's case. People are beginning to quote this decision as a precedent for the churches of the continent to act upon: and if acted upon there, it is easy to foresee that great changes must take place in favour of truth and piety.

I had the privilege of being introduced by M. Major to the acquaintance of M. Härter, whom I found to be "an Israelite indeed." I was charmed with his simplicity and affection, and longed that my brethren could witness such a living model of the primitive age of the church. M. Härter received the declaration and addresses with much good will, and expressed his most cordial concurrence in the main objects of the Union, together with his kind wishes and regards to our churches and pastors.

During my stay at Strasbourg I visited, in company with M. Major, the professor of Canon Law in the University, M. Ehrman, an aged person, but retaining all the vivacity of youth. He is a firm friend to M. Major, and has afforded him essential aid when exposed to malignant persecution. He is an humble Christian, and was led to believe in Jesus for salvation by a conviction, on studying Kant's Transcendentalism, that without revelation we must be entirely ignorant of the invisible world. It were to be wished that such convictions more generally followed from the perusal of German philosophy: but I am inclined to think, from information, that false science is giving way in Germany, and that both physics and metaphysics will assume a form more in harmony with nature, and more in accordance with revelation. Psychology is beginning a new course; and when this science is better understood, sceptical theories will fall to the ground. Every event points to the final triumph of the word of God!

Having made arrangements at Paris, Lyons, Geneva, and Strasbourg, my next object was to reach Düsseldorf, that I might visit Mr. Theodore Fliedner, pastor at Kaiserswert, a village about four miles from that town. This I was enabled to accomplish. The committee will recollect that this esteemed brother was present at one of the early assemblies of the Union, and expressed a lively interest in its prosperity. He is a person of extensive information, and of considerable influence in his connexions. He is very desirous of maintaining correspondence with us, and received our Declaration, &c. with much interest, promising to make known our views and objects among his brethren in Prussia. He says there are about 600 congregations in his connexion which firmly maintain the right of choosing and supporting their own pastors, and of conducting their own affairs. The king, however, retains the power of a *вето* on the appointment of the pastor. His aim is uniformity; but this he is unable to accomplish among either Protestants or Catholics.

There is a conference of pious ministers held at Stuttgart on the first Wednesday of October and May. The Chairman is the Rev. Mr. Dann, and the Secretary, the Rev. Mr. Kapf, of Kornthal, near Stuttgart, who can correspond in English. It would be desirable, I think, to communicate with him.

A monthly publication circulates extensively in this country, intitled, "Evan-

gelische Kirchen Zeitung," which communicates general information respecting the Church of Christ. The editor is Monsieur E. W. Hengstenberg, S. T. P., Berlin. There is also another in this connexion of a more literary character, intitled, "Litterarisches Ansager," edited by Dr. Tholuck, of Halle.

Mr. Fliedner has published an account of the state of religion in Holland, as the result of his personal inquiries in that country. He stated to me that the number of Calvinist congregations there is 1300; of Lutheran, 50; of Remonstrant, 20; and of Mennonite, 110. If the committee wish to enter into any correspondence with the Dutch ministers, they can communicate with the Rev. Mr. De Vries, and the Rev. Mr. Van den Stam, both of Rotterdam. Their missionary meeting is in October. I was indeed at Rotterdam, but had no opportunity of calling upon those ministers, as I had already occupied seven weeks on my tour, and was hastening home, which I assure you I felt to be England—"with all its faults:" though I have to acknowledge, with much gratitude, the uniform courtesy and Christian affection with which I was received as the representative of the churches connected with the Congregational Union of England and Wales. I trust that some new and interesting relations have thus been entered into with our continental brethren; and if little has been done in the way of external alliance, yet that a path has been opened which will lead to it in future years. Some of our brethren on the continent require sympathy and assistance; and I hope that they will find both ready to be extended to them from the Congregational Union; and that, whenever they may visit our country, they may be received with marked hospitality, and affectionate and liberal aid in their painful and laborious efforts to withstand the errors and the infidelity of the continent, and to extend and establish the knowledge and practice "of the truth as it is in Jesus."

With the best wishes for the increasing stability and usefulness of the Union in all its members as well as in its totality; and with the most respectful tender of these my imperfect services, to the candid regard of the committee,

I am, my dear Brethren,

Your humble fellow servant in the Gospel,

JOSEPH TURNBULL.

CONGREGATIONAL CHURCH, LYONS.

In the letter of the Rev. Joseph Turnbull, which appeared in our last number, pages 60, 61, there is an interesting account of the church that has been collected by the labours of that faithful servant of Christ, M. Adolphe Monod. Since the visit of our esteemed brother to that city, events highly interesting to the Protestant churches of France in general, and to that of Lyons in particular, have occurred. On the 17th of August last, M. the Minister of Public Instruction in France, nominated M. Adolphe Monod to a chair in the faculty of the Protestant College at Montauban, and on the 17th of November that gentleman was installed in the Hall of the Faculty, which could not contain the crowd of persons of all ranks and denominations who thronged to hear the eloquence of their new and justly celebrated Professor. M. Monod naturally felt the greatest anxiety about leaving the beloved people at Lyons, for whom he had laboured and suffered so much. The providence of God appears to have facilitated his course by the appointment of M. Cordès to succeed him, who is a pastor of an eminently devoted spirit, and one in whose hands M. M. leaves the people with great confidence.

By a letter from M. L. Moureton, the respected deacon of the church at Lyons, we learn that converts from a worldly and heartless protestantism on one hand, and from a blind and bigoted Romanism on the other, are from time to time added to their little community, and that they earnestly desire the prayers and sympathies of their brethren in Christ in Britain.

These sympathies and prayers we trust will not be withheld, for as Mr. Turnbull has beautifully remarked—"The church at Lyons stands like the Eddystone Lighthouse, in the midst of a sea sometimes deceitfully calm and

again boisterously raging, but they are founded on 'The Rock,' against which the gates of hell shall never prevail."

CONGREGATIONAL UNION OF IRELAND.

The quarterly meeting of the Northern Congregational Association of the "Congregational Union of Ireland" was held in Carrickfergus, on Tuesday and Wednesday, Jan. 10 and 11. On Tuesday evening, the Rev. James Godkin, of Armagh, preached an admirable and impressive sermon on *the marks of the true Church*. The Rev. Gentleman selected as his text the appropriate words of the Apostle Paul in 1st Timothy, 3d chapter—"The Church of the living God, the pillar and ground of the truth"—After a luminous exposition of the passage, he ably illustrated the following characteristics of the true Church:—1. Spirituality. 2. Catholicity. 3. Unity. 4. Purity. 5. Perpetuity. These particulars were illustrated and confirmed in a manner worthy of the popular author of the "Guide to the Church of Christ." On Wednesday morning, a very interesting meeting was held for social prayer, with special reference to the extension of the cause of truth in Ireland. During the course of the day, the Ministers and other friends connected with the Associated Independent Churches met for friendly conference and the transaction of business connected with the Missionary operations of the Union in the Northern district. Cheering intelligence was communicated of the prosperous state of several Missionary stations, and of the recent establishment of two new Independent Congregations in the North. Applications were also laid before the Association from two young Gentlemen of talent and piety—one a student of Trinity College, and the other a student in the Belfast College, who, after mature consideration, had resolved to connect themselves with the Independent body. Arrangements will be made to provide for the theological studies of these interesting men, and others who are likely to follow their example.

On Wednesday evening, a truly excellent sermon was preached by the Rev. James Hanson, of Dungannon, on *the prospects of the Church of Christ*. Mr. Hanson selected as his text Ps. lxxxvii. 3—"Glorious things are spoken of thee, O City of God," and in a very happy manner explained the prospects of the Church of God in this and every land, as follows:—1. The citizens shall be numberless. 2. The wealth boundless. 3. The order complete. 4. The safety perfect. 5. The happiness unmixed. 6. The duration eternal. The Rev. James Carlile of Belfast conducted the devotional services. The attendance was numerous, and the interest during the various services was fully sustained. The next meeting of the Association will be held in Moy—the Rev. E. Brown of Carrickfergus to preach on the responsibilities of the Christian Church.

DOCUMENTS.

NONCONFORMIST CHURCHWARDENS.

We have been favoured with an *authentic* copy of the judgment recently pronounced by Dr. Phillimore, on the appointment of a member of *the Society of Friends* to the office of *Churchwarden*. The reasonings of that learned civilian appear to us both sound and conclusive, and as applicable to the principles of an Independent or a Baptist, as to those of a Quaker. As Easter approaches, this question deserves the serious attention of every dissenter liable to be called to fulfil the duties of an office so incompatible with his principles.

In the Court of the Archdeacon of London, 25th November, 1836.

ADEY v. THEOBALD.

Sentence.—*Dr. Phillimore*. "The present question arises with respect to the eligibility of a person to serve as churchwarden, in the parish of All-hallows, London Wall. It is an application on the part of the churchwarden, regularly

chosen, and who has taken upon himself the exercise of the office, in the name, and on the behalf of the parish, to compel the other person, who has been chosen a churchwarden, who is a member of the Society of Friends, to take upon him the functions of the office. There is no question as to the competency of the vestry, or as to the mode in which the churchwardens were elected. The sole point at issue is, whether I shall compel the party thus brought before the court, to take upon himself the discharge of the office.

"When the question first came to the view of the court, and I was called upon, to assign the party to take upon himself the office, I confess I felt startled at the proposition. I felt that not only the person proceeded against, but that an ecclesiastical judge, might justly entertain scruples, with respect to such a proceeding, and with that view, I was willing to give the parish an opportunity of reconsidering the question, and of reflecting, whether the choice they had made was a judicious choice. I am disposed to hold a strong opinion, from my experience, which has been pretty long, of the churchwardens of the metropolis, that the duties of this office are least adequately performed, where they are exacted from persons of different religious persuasions from the established church; persons so circumstanced, do not perform these functions with the same spirit and zeal, as those who are members of the established church. The parish have re-considered the question, and persist in calling upon me to compel this person to take upon himself the office of churchwarden. Mr. Theobald has stated his objections in an act and petition, the parish have replied to them, and Mr. Theobald has put in a rejoinder; an affidavit has been made by the vestry clerk, confirming the allegation, that this gentleman was duly elected, and has refused to assume the office of churchwarden, and this is the evidence on which I am to decide the question.

"In the first place, it seems to me extremely injudicious in members of the established church, to compel persons, whose religious principles are so well known as this gentleman's are, to discharge duties, which all who take upon themselves the office of churchwardens are bound to do; and for this reason, I have been anxious to look out any authority on the point—any authority that is, in which any court, in a contested suit, has compelled a Quaker to take upon himself the execution of such an office. I am not aware of any such authority, and I must therefore take the case as one *prima impressionis*. I have been reminded that several persons of this gentleman's persuasion have taken upon themselves this office, and undoubtedly my own recollection furnishes me with several examples to that effect. But it has always appeared to me an extraordinary anomaly, that dissenters should be constituted 'the guardians and keepers' of our established church (for thus they are termed by high* authority), and take upon them an office like this, with the functions belonging to it, so closely and intimately connected with our church. There are various duties of the office of a churchwarden, pointed at and enjoined by the ecclesiastical law, which this person could not perform. Many of the canons of 1603; the 19th, 50th, 52nd, 80th, 83rd, 84th, 85th, 109th, 110th, 111th, 112th, prescribe duties to a churchwarden, which it would be incompetent for a Quaker to perform: such, for instance, as the preserving order during divine service; and there are duties also prescribed by the Rubric as attached to the office of churchwarden, and implying even the necessity of their presence at the administration of the sacrament itself, which it is utterly impossible for this person, with a strict adherence to conscience, to perform. There is an old case in 1st Levintz, p. 169, Hill v. Fleurer, in which a churchwarden was tried for an assault, for pulling off the hat of a person during divine service. In the report of the case, it is said, that the justification was, that the party proceeded against was guardian of the church, and that was held to be good, that a churchwarden was justified in preserving decorum during divine service, for the reporter says, how could he act as guardian of the church, and bound to present offenders to the ecclesiastical court, if he permitted any one to be guilty of this irreverence and indecency during divine

* Blackstone.

service. But a churchwarden, of the sect in question, would not only not take off the hat of another person, but it would be part of the formal discipline of his caste, to wear his own. But looking to Prideaux, who has been cited for another purpose at the bar, he thus details the duties of a churchwarden. 'By the duties of his office, he is obliged to be present in the parish church, of which he is churchwarden, on all Sundays and Holydays, to take notice of the absence of such parishioners as do not come to the said church, in order to present them for the same; and also to take care that no disorder be committed in the said church or churchyard during divine service and sermon, and that all things be kept in order and quiet.'

"In my search for cases, I find a case decided by Sir William Scott in 1789, the case of *Anthony v. Segur*, 1st Haggard, p. 9, in which, the question was not the same as this, but the question was, whether an alien-born could be compelled to serve the office of churchwarden. Sir William Scott there held that offices the most ministerial, left a discretion to the judge not to join in an illegal act; and he illustrated this by saying, 'that if a parish were to return a Papist, or a Jew, or a child of ten years old, or a person convicted of felony, he conceived the ordinary would be bound to reject such a person.' Now, what do I collect from this case? that in the judgment of Sir William Scott, if the person presented by a parish, should be a Papist or a Jew, the ordinary would not compel that person to perform the duties of the office, and I should like to know the distinction between a Roman Catholic and a Quaker, or why even a Jew might not be liable, if it were a matter of course that he might serve by deputy.

"It has been said that I am bound by the Toleration Act to compel any dissenter who may be chosen by the parish to serve this office. It is true that the statute referred to allows dissenters to act by deputy, but I am yet to learn how such a permission is to be construed as compulsory upon the ecclesiastical judge, to admit all dissenters, of every description, to the discharge of this office. Such a construction would be totally irreconcilable with the dictum of Lord Stowell, with respect to Papists and Jews, in the case of *Anthony v. Segur*.

"Again; it has been argued that Prideaux has not inserted Quakers in the list of those persons who are not liable to fill this office: but in the enumeration given by Prideaux, we do not find an alien, a Jew, or a Papist. What then do I infer from this? That there may be cases, in which there is a discretion in the Court, whether it shall feel itself called upon to enforce the performance of these duties. The obligation is not compulsory on all. I must not be understood to say that all dissenters are exempted, or to specify whether any, and if any, what class may be exempted. If that question comes before me, it will then be time to distinguish between the cases, according to circumstances and facts. Far be it from me to allow any assumption of a religious cloak, to prevent persons from discharging a legal obligation; but the Society of Friends are known; they are a marked and peculiar caste—are privileged even as to their exemption from the forms of marriage, enjoined by the legislature—their tenets, doctrines, and habits, are recognised to be such, as to make it impossible to consider that they can discharge the duties of churchwarden. Having the means of knowing the conscientious scruples of this sect, a judge of an ecclesiastical court ought seriously to pause, not only before he attempts to violate the religious scruples of this class of persons, but also for the purpose of asking himself, whether he can conscientiously admit into the bosom of our church, persons who are disqualified from obeying her sanctions, and giving full force and effect to her institutions and ordinances.

"Upon the whole, from the best consideration I can apply to the case, I have come to the determination, that the parish must proceed to the election of some other person, as I will not compel this individual to serve the office. And consequently I dismiss Samuel Theobald from further observance of justice in this case."

OBITUARY NOTICES AND RECENT DEATHS.

On the 11th of January, 1837, at Sudbury, Suffolk, in the 84th year of his age, the Rev. JOHN MEAD RAY, Pastor of the Congregational Church in that town. That venerable minister was educated at Homerton College, under Drs. Conder and Fisher, and entered on the duties of his pastoral care at Sudbury in 1774. During a residence of sixty-three years did this amiable and holy man faithfully and affectionately fulfil the duties of his ministry amongst a people who loved and venerated his many excellencies. Although his lengthened life is not marked by many striking incidents or unusual changes, yet it is due to his memory to say, that he was in advance of most of the ministers of his own standing in enlightened views of religious freedom, and in prayerful zealous efforts for the cause of missions at home and abroad. He, therefore, took a decided part for the repeal of the Test and Corporation Acts in 1789, when he preached a sermon before the dissenting deputies of Suffolk, assembled at Stow Market, which he afterwards published, under the title of "*Christian Liberty: or, the right of private judgment asserted.*" Although the efforts of the dissenters then were successfully resisted, yet he was spared not only to witness the triumph of that principle, but to see his own son, Mr. Sheppard Ray, sustaining the magisterial office in the borough of Ipswich. He was an active member of the Suffolk County Association, which has the honour of being the first religious body of dissenters that declared their abhorrence of the slave trade and slavery, in which proceedings Mr. Ray took an important part. At the general meeting of the friends of missions, held in London on Monday evening, Sept. 21, 1795, for the establishment of *The Missionary Society*, Mr. Ray attended, and was one of the first ministerial directors of that venerated Society. We believe that there is now but one minister living of the goodly band whose names were enrolled on that occasion. In May, 1800, he preached at the Tabernacle one of the anniversary sermons, and continued a steady friend to the Society during life. Mr. Ray's high respectability and long standing frequently pointed him out as a suitable minister to undertake solemn public services. Thus in 1801 he was called to preach on the death of his venerated friend, the Rev. Isaac Toms, of Hadleigh, who attained to his 91st year. Mr. Ray portrayed him as "*an old disciple;*" and in that sermon it is pleasing to observe many circumstances and traits which are strikingly applicable to his own character. He also gave to the public a *brief memoir of the life, and character, and writings*, of his honoured father in the ministry, the Rev. and learned Thomas Harmer, of Wattisfield, which was published in the *European Magazine* for 1792. At that period of life, when the popularity of many ministers begins to wane, Mr. Ray had the pleasure to be surrounded by a liberal and affectionate people, who rebuilt their ancient meeting-house, in a handsome and substantial style, and which was followed by the choice of a young minister, the Rev. W. Wallis, from Homerton College, to be co-pastor with their now aged friend. For several years before his death he was afflicted with such a failure of sight, as deprived his people of his faithful and affectionate discourses. Still, however, he could aid their devotions, and it was highly interesting to behold him offering prayer in public, with a countenance lighted with devout and affectionate emotions. His last illness was only of a few days continuance, so that he was not long detained from the house of God on earth before he was admitted with calm tranquillity to his Father's house above. After a public life of sixty-three years in the same town, characterized by eminent integrity, urbanity, and charity, his removal naturally called forth the expressions of universal respect and affection from all classes of the community.

On Saturday, January 21st, at his house on Tombland, Norwich, in his 67th year, Mr. WILLIAM YOUNGMAN. His last illness was brief, and unattended by severe suffering; and its close was literally the sleep of death—for he had recently fallen into a slumber, during which, at some unperceived moment, his spirit took its flight. Seldom, indeed, has a more serene and peaceful end terminated a more valuable life; and seldom has death removed one respecting whom, more universally and more justly, would the question be asked—"Who

shall supply his place?" whether in the church of God, in the busy spheres of active philanthropy, in the pursuits of literature and science, or in the cheerful intercourse of social life. His mental powers and acquirements were great and various. He was unquestionably an original as well as an energetic thinker, uniformly preferring to choose his own mode of conducting the inquiry, rather than to pursue the track of others; he delighted to investigate every subject of importance which presented itself to his notice.

"But above all his luxury supreme,

And his chief glory was the Gospel theme."

A striking proof of this overruling preference, and of his benevolent activity of mind, was very recently afforded by his lectures to the Mechanics' Institute of Norwich, on the "Harmony of Natural and Revealed Religion." In public he was an attractive and impressive speaker, commanding attention by his very aspect and presence, and secure of retaining and rewarding it by the variety and liveliness, as well as by the dignity and force of his observations. His conversation was remarkable, both for the force of argument and the sparkle of pleasantry. But if ever aware that, in the warmth of debate, his argument had fallen too heavily, or his repartee too keenly, on the feelings of others, no one more truly regretted it than himself: for he added in no common degree to the graces of a superior and a cultivated understanding, the immeasurably more valuable attractions of a kind and affectionate heart. By those who knew him best he was most beloved, and by the whole circle of his acquaintance his removal will be deeply lamented, and his memory long revered.

On Friday, January 20th, at Ruell House, Brighton, Mrs. TURNBULL, the beloved wife of the Rev. Joseph Turnbull, B.A., in the 51st year of her age. This painful bereavement, which has left a numerous family without a mother, was occasioned by Influenza, which rendered the lamented sufferer unconscious of her circumstances for many hours before her death. Although her family were thus deprived of the testimony of her confidence in the merits of her Saviour in her dying hour, yet they knew too well her constant devotion, her daily prayer, and diligent attention to the word of God—her holy conversation, and her fervent charity, to doubt of the blissful results of her unexpected departure. Unquestionably their irreparable loss is her eternal gain. Happy is that servant who, when his Lord cometh, is found thus ready.

ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from Drs. Bennett—Shoveller—Payne—and Urwick—Rev. Joseph Wall—J. Jefferson—W. Owen—T. Milner—Wm. Thorn—J. East—J. F. Girtton—J. Carlile—J. Peggs—Wm. Gear.

Also from Messrs. E. Wallis—J. Latham—J. Risdon Bennett, M.D.—J. Wick—Josiah Roberts—J. C. Turnbull.

We shall be happy to hear from *Pastor* on the subject to which he refers, without, however, pledging ourselves to the expediency or practicability of the measure he wishes to advocate.

Just as we are going to press, we have ascertained the agreeable fact, that his Majesty's Ministers are very favourably disposed respecting the *entire Abolition of Church Rates*, but they must be sustained before Parliament and the country, by the unanimous voice of the dissenting congregations throughout the kingdom, who we earnestly recommend to forward to Parliament petitions without further delay.

The subject of the *Regium Donum* will be considered in our next. Many of our readers will rejoice to learn that our able correspondent, Mr. Henry Rogers, the author of the *Life of Mr. John Howe*, &c. has been appointed Professor of the English Language and Literature in the University College, London.

We would suggest to the Rev. J. F. Girtton, and any others of our brethren in the ministry, who have not received the circular letter of his Majesty's Commissioners of Registration, to address a letter to their Secretary, informing him of the omission, in the manner prescribed in our last, page 65.